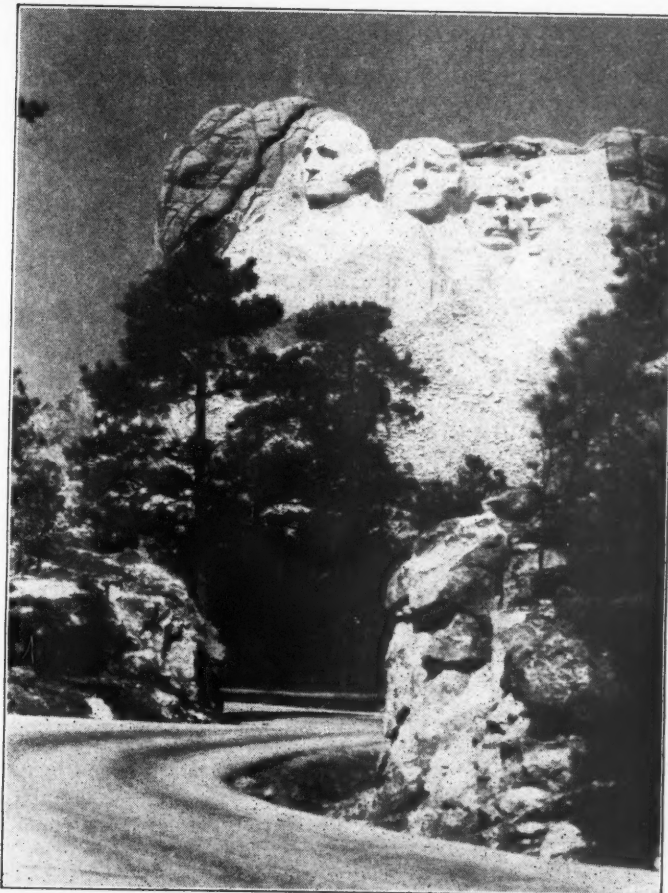


# THE

# DEFENDER

*Magazine*

July 1955  
Volume 30  
Number 3



*The Shrine of Democracy ... Black Hills, South Dakota*

GERALD B. WINROD

★ EDITOR



DR. BILLY JAMES HARGIS

## LAUNCHING BIBLE BALLOONS

**F**OR THREE straight years, the Billy Hargis Committee of the International Council of Churches (not to be confused with the World Council) has released large numbers of balloons carrying Scripture portions to people behind the Iron Curtain.

Ten thousand were flown in 1953 ... twenty thousand in 1954 ... and according to present plans, one hundred thousand will be the number in 1955, consisting of two flights — the last of which is scheduled for August.

*Each balloon is capable of lifting five portions of God's Word, printed in Czech, Slovak, Polish, Russian and German.*

Scientific tests prove that the carriers can float great distances, some as far as two thousand land miles.

Dr. Hargis personally directed the launching earlier this year and expects to return next month to complete the 1955 task. Other duties, including evangelistic preaching assignments, are calling him to Europe, and he plans to combine the two undertakings.

Upon returning home early last May,

Dr. Hargis described the first part of this year's project as follows:

"We enjoyed the best wind for launching ever experienced. Our group of Christian helpers started at 5 o'clock Monday evening, April 25th. The wind was blowing straight into Czechoslovakia.

"At 8 o'clock there was an atmospheric change that took the balloons into the western fringes of Russia. It was necessary to work fast under cover of darkness, because Iron Curtain officials had threatened to shoot them down as they crossed the Czechoslovakian border concentrated in large numbers.

"Tuesday morning found the task unfinished, so we continued in daylight without interference, to the best of our knowledge. Then the wind changed for the third time. This time it blew directly into the heart of Poland. As the morning progressed, the air currents carried the balloons into Eastern Germany — the Soviet occupied section.

"The project moved to completion with precision. We had prayed for favorable weather and the answer served

to remind me of Psalm 135:7, 'He bringeth the wind out of his treasures.' And Proverbs 30:4, 'Who hath gathered the wind in his fists?'

"Despite our efforts to keep Communists in the dark regarding the first phase of the 1955 balloon lift, word leaked out, and red officials of the Hungarian Government made a frantic protest. Paradoxical as it may seem, the opposition in Czechoslovakia came through the 'Evangelical Brethren' — a church group taken over by the red regime.

"American officials in Germany saw nothing inciting, slanderous and disturbing to international relations in the undertaking and refused to interfere. Distribution of the Scriptures by this dramatic and unique method is having a softening effect on the hard, cruel, atheistic control of the Iron Curtain countries. Both the Cause of Christ and the interests of human liberty are being served."

In April of this year, newspapers throughout free Europe published a story to which editors gave headlines something like the following: "PEASANTS SHOOT DOWN BIBLES."

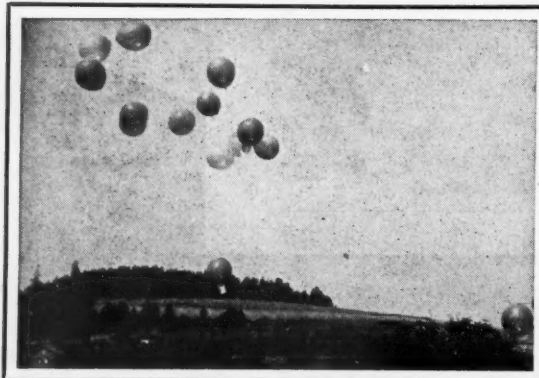
The article, smuggled out of Czechoslovakia, told about peasants near the town of Vlapopek eagerly watching the skies for balloons (having heard that a new series could be expected). One peasant, Joseph Cerovzak, brought out a hidden gun, fired it, and proudly returned home carrying Scripture portions to his wife.

Dr. Hargis says: "This was a thrilling story that appeared in European newspapers on my last trip over there. The Bible is an outlawed Book behind the Iron Curtain, but we have found a way for getting portions of the Word into the hands of the people. We touched off ten thousand balloons in April of this year, and hope to send up ninety thousand more during August, bringing the 1955 total to one hundred thousand."

No better method has been so far developed, for strengthening the morale of millions of harassed people languishing under the Soviet yoke, than the balloon program of disseminating Christian truth. God's Word has a terrorizing effect on Communist leaders.

### THE SKY'S THE LIMIT

Help us fill skies over Russian satellite countries with balloons carrying God's Word, by sending a financial contribution. One dollar will pay for two balloons. Every giver will receive Dr. Hargis' stirring report on "Christians Behind the Iron Curtain." See announcement, back page, of this Defender. Address your offering to: BIBLE BALLOONS PROJECT, P.O. Box 977 ... Tulsa, Oklahoma.



"We launch the balloons from the borders of Czechoslovakia in West Germany. They are colorful and you can imagine what a thrilling sight it is to see the sky literally filled with thousands of balloons winging their way behind the Iron Curtain."

—Billy James Hargis

# DEFENDER MAGAZINE

## I VISITED THE UNDERGROUND CHURCH

DR. GEORGE B. DEWEY  
CHICAGO, ILLINOIS

*"And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock." "Thou puttest thy nest in a rock." "Enter into the rock." "He hath inclosed my ways with hewn stone."*

I HAD the most frightening experience of my life the day before last Easter in the Garden of the Tomb of Christ ... on the Jordan side of old Jerusalem. Meditating some time later upon what happened, I found myself assembling the above Scripture texts and arranging them in a cluster.

(There are two Jerusalems — the old city in Jordan and the new in Israel. A narrow strip of no man's land separates them. Most of the sacred Christian shrines like Gethsemane, Via Dolorosa, Calvary and the Tomb are in Jordan.

Before leaving America on a trip that took me into the Mau Mau territory of East Africa, to Egypt and finally the Holy Land, I heard about the astounding discovery of an Underground Church in Jerusalem's Garden of the Tomb. Information also reached me that the Defenders organization was financing the archaeological work required for its restoration. I was anxious to see and study the Church at close range.

In Cairo, I was told that claims made for the discovery were being exaggerated. Here and now, I nail that charge as false!

*It would be impossible, utterly impossible, to exaggerate. What I saw in that deep, dark subterranean auditorium took away my breath. My heart seemed to skip a beat.*

I am satisfied it will come to be regarded as the greatest and most important archaeological find in the history of the Christian Church. The evidence clearly shows that this edifice, carved out of solid rock almost directly under the Tomb of Christ, was used as a place of worship by the early Christians.

Basing my opinion upon information, the sources of which I am not presently free to disclose, I am confident proof will be produced that the Apostles worshipped and conducted baptismal services there.

Where constructive Christian work is being done, the negative factor must always be taken into account. Jealousy also frequently asserts itself. Someone can always be expected to step forward to put road blocks in the way!

Those who are trying to minimize the importance of this discovery should be



**Remember!**

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ashamed of themselves. I suggest they commit the following jingle to memory:

A good thing to remember,  
And a better thing to do,  
Is to work with the construction gang,  
And not the wrecking crew.

★ ★ ★

REACHING Jerusalem, I went directly to the Garden. There I met the present Warden (or Gardener), Mr. Solomon John Mattar, a Christian Arab and true man of God.

In my travels as a lecturer and correspondent it has been my good fortune to interview many leaders — Winston Churchill, Anthony Eden, President Nassur, General Naguib, Marshall Tito, Generalissimo Chiang Kai-Shek and others.

But this man Mattar is different. He is humble, gracious and all muscle, soul muscle. He holds a famous position, the same as that mentioned in John 20:15.

The Tomb of Christ is located in a Garden, which at the time of our Lord's burial and resurrection, belonged to Joseph of Arimathea. A man described in the above passage as "the gardener" was in charge of the premises. Mr. Mattar is his successor.

The Garden was run down and presented a trashy appearance on the occasion of my visit three years ago. Mr. Mattar has since been placed in charge.

Today everything is in order, clean, spic-and-span. The flowers are properly kept, the hedges and trees neatly clipped and trimmed. An atmosphere of dignity and solemnity, in keeping with what has been called "the most sacred spot on the planet," exists.

Mr. Mattar receives thousands of visitors a year. He and the members of his family present an excellent appearance. They are people of intelligence, culture and Christian integrity.

I believe Mr. Mattar to be taught and

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This picture shows Dr. George B. Dewey returning to the ground level after his descent into the Underground Church near the Tomb of Christ in Jerusalem. The rope in the foreground served as a ladder by which he was lowered beneath the surface.

guided by the Holy Spirit. He is given to prayer. The Lord of glory Who rose from the dead at this very place is the constant theme of his conversation. I heard him referred to as "the Jesus man."

Divine guidance was evidenced in his decision a few months ago to descend by means of a rope into one of three cisterns of the Garden. This act resulted in the discovery of the Underground Church.

★ ★ ★

I ASKED Mr. Mattar for permission to make the descent. He inquired about my health, explained something of the danger involved, and finally granted the request. I was told to come back the next morning at 10 o'clock (the Saturday before Easter).

A piece of heavy rope was wrapped securely about my body and I was lowered into a realm of murky darkness, inky blackness. It was the most risky venture of my life. I have never experienced such strange feelings, a mixture of fear and awe. There were involuntary reactions beyond description.

I believe I can now understand something of the wail of a soul, lost in eter-

nity's night, cast into "outer darkness." My trip, down and up, did not consume an extended period of time but it seemed ages to me, dangling at the end of a rope, surrounded by the thickest, blackest black the human mind is capable of imagining. Added to this was the knowledge that water remained in the bottom of the "cistern," the depth of which was not definitely known.

The length of the rope had been carefully measured. Mr. Mattar knew exactly how far I should be dropped. I carried a large and powerful flashlight. Turning it on, viewing the magic of the walls, the ceiling, the water, I cried instinctively, "Oh, my God!"

Above my head were gadgets from which lamps evidently hung during the worship services of early Christians. On the wall was the outline of a Cross beautifully carved. In the distance, near the south wall, I could see the outline of a baptistry. I also located the place where a stairway leading to the surface will no doubt be found when the excavations are finished.

Others have worked out and reported the dimensions to be as follows:

The floor level is 51 feet below the ground surface. The structure, carved

out of virgin stone, measures 56 feet and 8 inches in length ... and 33 feet and 4 inches in width. The Cross on the wall is 4 feet and 2 inches high ... and 3 feet and 4 inches wide. The circular Baptismal Pool measures 10 feet in diameter and 5 feet in depth. If the Church was situated at ground level, the hill of Calvary would be seen to start rising near its side.

★ ★ ★

I HAVE heard reports to the effect that Dr. Baurath C. Schick, a German archaeologist, discovered the Underground Church during the latter part of the last century, but due to conditions then existing, the feat failed to attract attention. He took note of the Cross on the wall and other Christian points of interest.

Schick believed the structure to have been produced by Canaanites as a mammoth cistern. He discovered other cisterns but none comparable to this one in size.

*If he was correct in his deductions, we are justified in assuming that the early Christians knew the huge room in the rock existed and transformed it into a place of worship.*

The date of construction naturally poses a question. Harper's Bible Dictionary says: "The first Canaanites may have been migrants from Arabia about 3,000 B.C., for by that date several of their cities had already been established, like Jebus (Jerusalem). The spies sent out by Moses returned with a report which, in the light of recent archaeology, was scientifically accurate: 'The people be strong that dwell in the land, and the cities are walled, and very great.' Israel's conquest of Canaan was much more gradual and incomplete than a cursory reading of Old Testament narratives suggest. Jerusalem did not fall until the era of David."

Many Old Testament passages connect the ancient Canaanitish city of Jebus with Jerusalem. I Chronicles 11:4 states specifically that they were one and the same. According to best authorities, the Canaanites had a high order of civilization.

*They were capable of doing the carving in the rock which I saw during the last Easter season. It is quite possible that we are indebted to them for the Underground Church.*

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# THE PRICE THEY PAID

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**T**OO FEW OF US appreciate the price paid for our freedom and independence. Multitudes take for granted that which was so dearly purchased, by utmost sacrifice, by the 56 bold men who affixed their names to the Declaration of Independence and launched the first ship of state ... thus becoming the Founders of the American Republic.

Each of the signers of the Declaration instantly became a felon in the eyes of the British, and was made to suffer because of his act. Nearly all were men of wealth, belonging to what, in those early times, was known as the plutocracy.

Twenty-seven were graduates of American and European colleges and universities. There was not an ignorant man among them.

Any one of them possessed a mind superior to most present-day leaders. The majority possessed a patriotism unknown in either house of Congress today, whose thought and action is too often influenced by piddling minorities whose obvious object is to subvert American principles.

Twenty-five of the signers of the Declaration of Independence had traveled in Europe, and were thus familiar with the failure of the governments of those days. Twenty-four were lawyers in good practice. Thirteen were wealthy farmers. Nine were merchants. Five were physicians, one of whom was the great Benjamin Rush, of Philadelphia, "who esteemed," as a contemporary of

his day remarked, "the poor his best patients, for God was their paymaster."

None of the signers were emotional youths bent on war and adventure alone. Their average age was forty-three years and ten months. "And everyone died without a stain upon his honor or his character," a famous historian later recorded. All save eight of the fifty-six were born in America, two in England, two in Scotland, three in Ireland, and one in Wales.

Men of standing and property, men with much to lose, brought on the war of the Revolution, resulting in American independence. The rebels were not the rabble of the Thirteen Colonies, as modern left-wing propagandists would have you believe. Washington, Jefferson, and Carroll were wealthy men. They lived in mansions and their furniture and clothing had been brought from the best shops in Europe. Carroll, a Roman Catholic, had been educated in England and France.

On the day that Robert Morris signed the Declaration he was the wealthiest merchant prince of Philadelphia. He bought goods in England and sold them in America at a handsome profit. His ships were on the seven seas. No price he might have asked would have been too great or remained unpaid by the British government, had Morris wished to turn against the Colonies. But he had no principles for sale.

The Colonies had nothing to offer except liberty. And when Washington's soldiers needed clothing, shoes, guns, and ammunition, Robert Morris personally advanced \$1,400,000 to a nation that was debt-ridden, bankrupt and empty of ready assets, save the courage and patriotism of its people. Later, this asset proved to be beyond price.

The persecution of the signers, though they did not sign the document until August 2, 1776, started immediately after they had declared independence on July 4th. The penalties visited upon the leaders who made the Declaration of Independence possible and gave it form and substance, were no greater than were those inflicted upon every member of the Continental Congress.

The thirteen children of honest John Hart fled from their home in New Jersey to escape a troop of Hessians. Their mother was too ill to be moved and soon passed away, but, happily, in her own home. John Hart, an old man, hunted in woods and hills, never stayed twice in the same place at night, and once slept in a kennel with a dog. His large farms were pillaged and the livestock driven away.

A British army was encamped near the estate and a British sloop was at anchor a short distance from his house when Lewis Morris, of New York, a wealthy man and a graduate of Yale University, wrote his name on the parchment with the others. His forest of more than one thousand acres was cut down and burned, his mansion ruined, and his family forced to flee for their lives.

The Livingstones — Philip, his wife and children, Colonial aristocrats, went into hiding immediately after Philip signed the document. William Floyd hurriedly sent his family to Connecticut. His mansion on Long Island was occupied by a troop of British cavalry, and his horses, cows, sheep, and hogs were confiscated. This man lost all use of his landed estate for seven years, because he signed the Declaration of Independence.

In the South, Thomas Hayward, who had been educated in England, traveled widely in Europe, suffered in his person and property. He was wounded and imprisoned and 130 of his slaves were taken away by the British. Arthur Middleton, a graduate of Cambridge, a cultured and traveled man, was made prisoner. The furniture in his mansion was destroyed, the paintings, priceless works of art imported from Europe, cut to pieces.

Then there was Richard Stockton, of

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New Jersey, a Princeton graduate and lawyer. He was arrested, thrown into jail, deprived of food, and so brutally treated that he never recovered his health. His papers and library were burned, and his farm laid in ruins. Indeed, he was so impoverished that he was obliged to borrow money to purchase food. Dying, he begged his children to remember that "the fear of God is the beginning of wisdom."

The signature of Francis Lewis cost him all his rich estate. He was the only Welshman among the signers, an alien by birth, and an importer; he was an ardent supporter of the cause of liberty. His personal interests were in Great Britain, yet he joined the Revolution, saw his country home on Long Island plundered and wrecked, his business swept away.

There were great as well as wealthy

men in the ranks of the signers. Pointing to Roger Sherman, the Connecticut shoemaker, jurist and legislator, father of nineteen children, Thomas Jefferson remarked: "There is a man who never said a foolish word in his life."

"Popular opinion," Sherman wrote, "is founded in justice, and the only way to know if popular opinion is in favor of a measure is to examine whether it is just and right in itself." Sherman fled through the fields at night, followed by the British.

"We are not ripe for a declaration of independence," a conservative declared during one of the sessions of Congress that later passed Richard Henry Lee's momentous resolution. "In my judgment, sir," exclaimed the six-footer at his side, with a Scotch burr on his words, "we are not only ripe, but rotting."

And at that the speaker, John Witherspoon, president of Princeton, had been in this country only eight years. His farm also was plundered and ruined by the British. He lived through his losses and dangers, however, and at 70 wedded a young woman of 23 years.

"Yesterday, John Adams, our colossus of the floor," Jefferson wrote, "led in the greatest question that was ever debated in America; and greater never will be decided among men. It ought to be solemnized," he added, "with pomps, shows, games, bells, bonfires, and illuminations from one end of the continent to the other, from this time forward forever."

Too weak to lift his head from the pillow, dying at the age of ninety, Adams was asked on July 4, 1826 for a sentiment. "Independence forever," he whispered; and those were his last words.

## THE BRICKER AMENDMENT

ON JANUARY 7, 1953, sixty-three United States Senators joined their colleague, Senator John W. Bricker of Ohio, in introducing a proposed Constitutional amendment which would prevent treaties similar to the United Nations Charter from overriding the laws of this Country and to prevent any President from by-passing the Congress by carrying out executive agreements with other nations which would have the effect of treaties cancelling out United States laws which conflicted with them.

What has happened to the Bricker Amendment?

Prior to his becoming Secretary of State, John Foster Dulles supported it wholeheartedly. When the Eisenhower Administration took over, both Mr. Dulles and the President were influenced to change their minds and announced they were against it. By so doing, they defeated it in the 83rd Congress.

The reasons for this action seem to be principally based on the premise that Mr. Eisenhower would never try to do the things the amendment seeks to prevent. So it was agreed that there was no necessity for this vital amendment being passed by Congress.

The Nation assumes that the President is honest, and they also have to assume that he is not the permanent President of these United States.

What about his successors? Senator Bricker himself has explained the entire situation in these words:

"This resolution would protect the doctrine of inherent rights against erosion by treaties and other international agreements. The preservation of our inalienable rights would not depend merely on the beneficence of the President and the Senate.

"The American people would be the exclusive repository of their inherent rights, and even they would be incap-

able of surrendering their rights except by further amending the Constitution."

Very likely, nothing will be done on this resolution unless the people of the United States themselves do it. It is their future at stake. It is their decision to make. We strongly urge that they do something about it and advise their Congressional representatives how they feel.

Unless favorable action is taken on the Bricker Amendment, the people of the United States continue the danger of losing their priceless independence to the dangerous United Nations or to some other global organization which undoubtedly will be dreamed up by some impractical or sinister group.

We urge you to be a Paul Revere. Push through Congress approval of this honest safeguard. You owe it to yourself and the generation to follow.

—Russell Maguire



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# HOW TO READ THE BIBLE

REV. WILLIAM S. DEAL ... SALEM, OREGON

IT IS ESTIMATED that there are over five hundred million copies of the Bible in existence. One organization claims to have circulated a sufficient number to make a stack 391 miles high. Yet despite these facts, the Bible continues year after year, to be the world's best seller.

One would think that with so many copies in circulation, that the lives of the American people would be fashioned more according to its principles. It is evident that many people do not read the Bible ... and that large numbers who do, fail to read it *right*!

A well known Christian leader recently stated that for ten years he made the offer in and around Los Angeles, to give anyone \$10.00 who could correctly quote and give references for ten different verses in ten different books of the Bible.

He never had to pay. There are certain rules which, if observed, will greatly improve the average Christian's Bible knowledge.

1. Read the Bible Devotedly. It is not a charm to bring good luck but light to guide one's path and food to sustain the soul. Open it with reverence, expecting the Holy Spirit to speak. See Psalm 119:105.

2. Read It Regularly. Just as one needs to establish habits of regularity to accomplish the most in life, so the Word needs to be read regularly to derive genuine benefit. If possible, have a definite time each day for reading. See Psalm 119:15.

3. Read It Frequently. Make it your bosom companion. Turn to its pages for guidance and counsel as you would turn to your closest friend. When

strength is needed for some testing, or courage to perform a task in the service of Christ, recourse to God's Word is a sure source of help. In the hour of sorrow one will find in this Book true comfort. You will never feel lonely with it at hand. See Psalm 73:26.

4. Read It Prayerfully. Come always to God's Book in a spirit of prayer. The Holy Spirit, Who inspired its writing, is present to interpret. But this can be realized only by keeping the mind and heart open through prayer. See Matthew 6:6.

5. Read It Deliberately. This Book cannot be "skip-read." One must read it slowly, thoughtfully, allowing the words to sink into consciousness. From this practice will arise strong convictions, bracing life for severe storms. It is not enough to *read* the Bible. We need to *think* the Bible. See I Timothy 4:15.

6. Read It Repeatedly. Be willing to read the same passage again and again if necessary until it grips you. Charles H. Spurgeon, the great London preacher, used to say that he never really preached from a passage until he had read it at least forty times. See Psalms 119:164.

7. Read It Directly. It is good to read books about the Bible, but nothing takes the place of the Word itself. Let it speak to you directly. Make contact with its pages a personal matter. Accept it as God's Word to *you*. Make its promises your very own. An elderly lady was given a commentary to help her to better understand the Word. Later she confided to a friend that, "The Bible throws a lot of light on that book!" See Psalm 32:8.

8. Read It Obediently. Come to this Book always with an obedient heart, surrendered to its precepts. Accept it as the voice of authority. Remember our Lord's words to His Father, "Thy will be done, not mine." While you use it, let it use you. See II Timothy 3:16.

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9. Read It Systematically. It is well to go straight through the Bible to acquire a clear pattern of its contents; also by books, carefully noting the main themes of each. Again, by sections, as the historical, poetic and prophetic books of the Old Testament; and the Gospels, Acts, Epistles and Revelation of the New Testament. A profitable approach can also be made by themes, such as sin, salvation, redemption, law, grace, forgiveness, holiness, love, faith, works. Special studies of doctrines, customs, practices and ceremonies of the ancient times and peoples of the Bible can be made to an advantage. Bible lands, cities and other geographical facts likewise serve to hold one's interests. II Timothy 2:15.

10. Read It Sensibly. The Bible is both a divine and a human book. It was divinely inspired but humanly written. Approach its translations and physical aspects intelligently. Reject versions that cast shadows upon the validity of any part of the Scriptures. See Psalm 119:11.

★ ★ ★

SOMEONE has said:

"The Scriptures were not given for ornamental purposes. They will grace any library table but this is not their primary purpose. The mere possession of a Bible does not assure blessing to a home. It needs to be put to work. Its teaching must be translated into character. Its contents can become incarnate in human lives only by study, prayer and meditation.

"The Bible is consistently current. It treats problems that reach the soul of humanity. It belongs to every age. It deals with matters eternal. Man still has a conscience. He is still in possession of a soul. The sin problem remains the same. Eternity is a fact. The heart of humanity continues to call for God."

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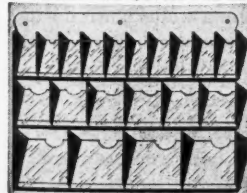
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DR. HARRY M. HOSSEY

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**I** WISH TO READ you a letter received from a doctor, an M.D., in a southern state. He lives and carries on a large medical practice within easy range of my voice on this broadcast. For reasons which you will understand when I have finished reading, I shall not disclose his name and address. I don't want to get him into trouble!

Doctors have been expelled from their local medical organizations, their licenses threatened and otherwise persecuted for expressing themselves as this man has expressed himself. Those to whom the health of the American people has been largely entrusted will not tolerate such expressions on the part of any of their own number. They are hard task masters.

You must believe me. I have this doctor's letter before me here at the

microphone at this moment. If he is listening to this broadcast, he will be in position to tell those who are with him that my reading is exact. I shall not change the construction of a single sentence.

### FIRST LETTER

This is what the doctor wrote: I repeat, he is an M.D., in good standing with the medical fraternity. He says (and I quote):

"Dear Dr. Winrod: I have been reading your articles on the Hoxsey cancer treatment in The Defender Magazine. May I say that you are engaged in the greatest controversy of the century. Few men would accept this challenge and I admire you for your courage.

"I have practiced medicine for 45 years and have seen and treated many cases of cancer. I have observed cases in the hands of the best diagnosticians and therapists in the Country and, in our best hospitals, and I know how right you are in stating that none of them have ever been cured.

"I have read after the leading authorities, also the reports of scientific

investigators, and my convictions are that they are on the wrong track, going in the wrong direction. I do not hesitate to say that none of them know anything about cancer.

"One eminent authority says: 'I do not know any pathologist, any where, who can tell the difference between malignant and benign cells.'

"The medical profession is bleeding the public unmercifully in the treatment of cancer and some of the money-raising societies are among the biggest frauds ever perpetrated on the American people."

I interrupt myself, friends of the listening audience, to explain to those who dialed the program late, that I am reading a letter from a doctor, an M.D. — a man who places truth above expediency. A man who knows what is happening. A man who knows how people are being kept in the dark and misled regarding cancer. A man who knows the story from the inside. I shall continue reading his letter:

"The famous case of the late Senator Robert Taft is a good example of how these unfortunate victims of cancer are being tortured and robbed. My humble opinion about cancer is that it is a systemic disease, perhaps an allergy, and the local manifestation is an effort of the body to throw it off. Cut and burn the flesh and nothing is accomplished! You still have cancer.

"I do not know what the Hoxsey treatment is, but I assume it to be directed toward the removal or neutralizing of the causative agent from the blood stream and building an immunity to it. That there is a hereditary tendency toward cancer, is undeniable, as with tuberculosis. I have seen a father, mother and three daughters die of cancer. I believe Dr. Hoxsey is on the right track to produce a change in cell metabolism through biochemical procedure.

"How long will the American people keep pouring millions into cancer collecting rackets? The strangle hold of the medical dictatorship on our hospitals and doctors who would like to be honest, makes it impossible for the individual doctor to strike back. It would be suicide.

"May God guide you in your courageous fight. Sincerely yours." And the letter is signed by a well known doctor, an M.D., of the southland. What a confession! What a revelation!

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I said at the beginning that I would not make public the name and address of this doctor. Were I to do so, he would immediately become a target for harassment and persecution in his local medical organization. A way would probably be found to revoke his license. But believe me I have his letter in my hands right now at the microphone, and should occasion ever arise, I could produce it.

## ANOTHER LETTER

And now I shall read another letter. It also comes from an M.D., a surgeon, the owner of a clinic, who believes in giving credit where credit is due. He wrote directly to the Hoxsey Cancer Clinic at Dallas, Texas.

For reasons similar to those previously stated, I do not feel that his identity should be disclosed, although from the way he writes, I doubt if he would object. But after due thought, I do not believe I want to take the responsibility, the risk, of getting him into trouble with the machine.

I will say, however, that I have his letter before me, written on his letterhead, dated and signed. This doctor lives in the western part of the United States. I shall not identify him further. His letter is addressed to the Hoxsey Cancer Clinic, 4507 Gaston Avenue ... Dallas, Texas:

"Gentlemen: A patient of mine, Mr. T. V. Thompson, who by all conventional medical estimates should have been dead a year ago, is being treated by you and is in amazingly good health at present. His pathological diagnosis in 1953, was malignant melanoma, metastasized to the left axillary lymph nodes. By conventional estimates, he should have been dead within six months.

"Because of this case, and others equally well authenticated that you have treated, I have recently developed a great interest in learning something more of your method of treatment.

"Would you be good enough to send me your literature outlining your therapeutic approach to the cancer problem, as I feel certain you must have something superior to surgery and radiation. I would like very much to visit your Clinic on my next trip east. Yours very truly."

I have sincere appreciation for this

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letter. It reflects an open, inquiring mind. If more doctors would assume the same attitude, far greater progress would be made in conquering the cancer scourge.

While medical organizations continue to give Dr. Hoxsey a bad time, persecuting him in every way possible, through the courts and otherwise, individual doctors are manifesting increasing interest and coming to his support. They are finding that he really has something. They are learning that cancer is being cured, beyond a question of a doubt, at Dallas.

Hospital records, clinical findings, biopsy reports, sworn statements and clear cut testimonials like the one I have just read, prove this to be the case. Large filing cabinets at the Clinic in Dallas, bulging with documentation, demonstrate that thousands of cancer victims, given the death sentence in the past, are today symptom free of the dread disease.

And so I say to you that Dr. Harry M. Hoxsey and his staff of doctors, nurses and technicians are rendering an incomparable service to suffering humanity. That they should have to constantly fight and beat off opposition in order to keep going is one of the tragedies of our generation.

Remember them in prayer. Our interest is religious rather than medical. We thank God that America has such an institution.

## A THIRD LETTER

I have read so far on this broadcast two letters from doctors, both highly reputable M.D.'s. Now I have another communication, of a different type, which speaks for itself. You will be deeply interested in its contents. Mr. H. B. Hodge is the writer. His address is Lyndhurst, Virginia. He says:

"To Whom it May Concern: I developed a sore on my lip that wouldn't heal. I consulted a local physician in Waynesboro, Virginia, Dr. E. B. Smith. Dr. Smith examined the sore and advised me to go to Charlottesville to the Clinic at the University Hospital.

"They thought, on examining me, that it was cancer but they gave me me-

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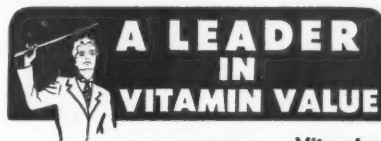
dicine to use for two weeks to see if it would heal the sore. I returned in two weeks and they performed a biopsy. The laboratory tests proved the sore to be malignant. On October 22, 1953 I was operated on for a skin cancer. I continued to go for checkups at intervals of 30 days.

"In April 1954 they discovered a knot in the gland, in the left side of my neck, which tests again proved malignant. I entered the hospital and had a radical neck dissection on May 18, 1954. I was released from the hospital and returned for checkups every two weeks.

"It was not long until they found a knot in the right side of my neck — in the month of July. I was again readmitted to the hospital for examination in ten days. I was advised to prepare for a third operation. The date for readmission to the hospital was set for July 18, 1954.

"In the meantime, my brother, R. H. Hodge, from Hot Springs, Virginia, made a special trip to bring me a copy of *The Defender Magazine*, which carried an article concerning the Hoxsey Cancer Clinic in Texas. It was read and forgotten, because the doctors whom we consulted said Dr. Hoxsey was a quack.

"Some time later, Dr. Kraus, a Chir-



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opractic electronic technician, advised my wife to send me to Dallas.

"To make a long story short, on July 18, 1954, the date I was supposed to return to the hospital for another operation, I left for Dallas. I went through the Hoxsey Cancer Clinic for examination. They found that I had a malignancy in the glands of the right side of my neck.

"They gave me a thorough examination, which took two days and, contrary to other hospitals, they did not demand payment in advance. This was surprising as well as beneficial, as it

had been impossible for me to carry on my work after the operations. I started taking the Hoxsey treatment on the 24th of July, at home.

"I returned to Dallas for a checkup on October 24, 1954, spent one day at the Clinic, returned home, and started doing light work. After the first of the year I felt able to go back to regular working hours.

"I returned to the Clinic for my third examination April 23, 1955. I received a very good and encouraging report. I have increased in weight, regained my strength and appetite. I was released for another period of six months.

"If this statement from me helps anyone else to learn about the Hoxsey Cancer Clinic and its successful handling of cancer cases, I shall be satisfied. Very truly yours, H. B. Hodge."

The Defender Hour receives a steady stream of letters, like this one from Mr. Hodge, testifying to cures of cancer by the Hoxsey method of treatment, after cutting and burning have proved futile.

This is Gerald B. Winrod thanking you for listening and saying ... May God bless you all.

## SALK POLIO VACCINE IS DEADLY POISON

**T**HE PARENTS of a 20-month-old polio victim filed a \$400,000 damage suite against the Cutter Laboratories, Inc., of Berkeley, California on June 23rd ... on the grounds that their son, whose health appeared perfect until given the Salk preparation, became paralyzed in both arms and legs four days later.

Edward Kadlubek, a grocer, brought the action on behalf of the sufferer, Edward Gene ... charging that the company was "guilty of negligently and carelessly compounding the vaccine." The suit also contends that the child "with reasonable certainty will continue to suffer from the disease at great expense for treatment and consequent loss of future earning power."

The Kadlubek family resides in Chicago and the action was brought in that city for the reason that the Cutter concern maintains an office there. Another family in Oakland, California filed a similar complaint against the company for \$100,000 last month when their four-year-old boy took down with polio immediately after being given Dr. Salk's vaccine.

★ ★ ★

**O**N THE same day that these charges were filed in Chicago, a group of 15 doctors credited with being the nation's "leading polio authorities" appeared before a House Commerce Subcommittee at Washington for the stated purpose of helping Congress untangle the polio problem. Representative J. Percy Priest of Tennessee presided at the meeting.

*The net result of the discussion, conducted as a panel, was that Dr. Salk's product, being a "virulent" poison, should be diluted. This phase of the*

*question was put to a vote and the decision was unanimous.*

The Chicago Tribune Press Service (which is vigorously pro-Salk) stated in its official dispatch from Washington: "Panel members voted unanimously today in favor of replacing this highly virulent strain with safer ones when they can be discovered and proved. They agreed with Dr. Sabin that 'attenuated' (weakened) polio virus should be substituted."

In other words, the nation's 15 "leading polio authorities," acting under the auspices of the United States Congress, made the damning admission that Salk's vaccine contains too much poison for the welfare of our children!

Then why in the name of common sense do medical men continue to shoot it into their little bodies?

Dr. Albert B. Sabin of Cincinnati, who is credited with heading the list of American doctors specializing in polio, led the fight against the Salk concoction

before the Committee. On his side were Dr. John F. Enders of Harvard University (a Nobel prize winner) and Dr. W. M. Hammon of Pittsburg University, where Dr. Salk also works.

The point constantly emphasized by these three was the potential danger involved in the poison content of present injections. Dr. Sabin started out by recommending that something be substituted for "the virulent 'Mahoney' strain which now is used in the manufacture of Salk vaccine."

(Salk, who was sitting close by, sought to enlighten the Committee with the abstruse admonition that there was danger of "losing sight of the forest because of the trees.")

Dr. Sabin hammered at the "Mahoney strain," repeatedly referring to it as "the most virulent of the different types of polio virus," causing the greatest incidence of paralysis.

"The best thing that could be done to insure safety is to replace this particular virus with other viruses not so virulent," he said.

When the final tally was taken before the Committee, on whether or not the entire Salk program should be shelved, only eight of the 15 "experts" (a bare majority of one) voted in favor of continuing. Four abstained. Three voted against.

*A man need not have letters behind his name, to know that Salk poison put IN the blood streams of helpless little children must eventually come OUT in some form of virulent disease and physical ailment. A major crime is being committed against America's children, thereby inflicting a curse upon the next generation of adults.*

### Senator Haluska's Great Speech

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## THE LAW OF THE HARVEST

*Sermon Of The Month*

DR. BOB SHULER  
TRINITY METHODIST CHURCH  
LOS ANGELES, CALIFORNIA

*"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." — Job 4:8.*

**T**HIS STATEMENT came sarcastically from the lips of one of Job's false friends who had arrived to comfort him in the midst of his trials and misfortunes. But it contains far more than sarcasm. It is the Old Testament parallel to the New Testament version of the same truth: "Whatsoever a man soweth, that shall he also reap." It is as true as the law of gravity or the law of centrifugal force.

I have chosen this text because of its opening words, "As I have seen." Here is a fact of observation and experience. Here is a truth with better backing than the test tube, than the laboratory, than the findings of scientific research. It is a truth of the cobblestones. It belongs to the fields and highways and marts of trade. You will find its verification everywhere.

This truth would be truth had no Bible been written. Even if God had not spoken to man by way of revelation and warned him in a Holy Book, this tremendous fact would still be one of the best verified facts of all history.

I have chosen this text also because of its last two words, "the same." This is the law of the harvest. Man does not reap something similar to the sowing. He reaps the same thing. If I should tell my friends that I had planted corn and gathered a crop of wheat from the plant-

ing, they would know that I was either crazy or lying. And yet thousands of sensible people are living their lives as though the thwarting of the law of the harvest were possible.

You will recall that old blind Isaac, after the son whom he loved had bartered his birthright for a mess of pottage, decided to thwart the scheming of the younger twin. He told Esau to go out into the forest, kill a deer, and prepare him a savory portion of venison. He promised to bless his favorite boy and restore to him the birthright he had yielded to his brother under pressure of appetite. But the mother was listening in, and she hurriedly sent Jacob to kill a kid of the goats. She knew how to prepare from this a dish that the aged, blind father would think was choice venison.

You will remember that, when the dish was prepared, she wrapped the skin of the young goat about the wrists of Jacob and put it on his neck and chest so that the father, if he grew suspicious, would still believe that his hairy-chested hunter-son stood by his bedside.

Jacob came in with the smoking feast. "I was lucky," no doubt he said. "I found one in the edge of the woods, and the first draw of my bow brought him down. Eat and give to me the blessing."

But the voice didn't sound just right to Isaac. He called the scheming Jacob, felt his wrists, ran his hand under his shirt and over his chest. "You know,"

said the old man, "for a moment I thought somebody was playing a trick on me. You're Esau all right, but your voice sounds like Jacob's. I thought for a moment that you were Jacob."

Thus the blind father blessed the wrong boy, and Jacob had sown a lie. The years went by, and Jacob became an old man. He, too, had a favorite boy. He loved the boastful young Joseph above all his other sons. One day he sent this youth to spy upon his brethren and to see if they were working. He sent food by him.

You will recall that these brothers sold this young man to some traders to be carried away as a slave. Then they took his garments, tore them to shreds, killed a kid of the goats, sprinkled the blood on Joseph's rent clothing, and went back to break the heart of their old father with the story that Joseph had been killed and devoured by an evil beast.

The same old kid of the goats! "Even as I have seen, . . . reap the same!"

### MULTIPLIED HARVEST

We call ourselves a thinking people. Some of our preachers are very anxious to meet the intellectual challenge of the times. But is America really thinking? Are we genuinely intelligent? With liquor everywhere and our women drinking as our men? With high school children defying the laws of morality? With the nation in the grip of a gambling mania such as no nation on earth has ever known? With vice and crime rampant and growing from a hotbed of our own planting? Intelligence? "Be not deceived; God is not mocked!"

The law of the harvest is not only that we reap and that we "reap the same," but that we reap a multiplied harvest. We plant a grain of corn, and we reap an ear, or possibly more, with

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scores of grains. We expect it in a cornfield. Strange that we do not expect it in life!

The story of David's sin is one of the saddest of history. It is pitiful and tragic and desperately true. He was guilty of adultery and guilty of murder. He deliberately plotted to take to himself another man's wife; and by his own orders he sent the husband of that wife to the front line of battle, where he died. You may say, "he was human."

I say he was desperately wicked. If you want to know the nature of that sowing, read his psalms. Read the wail of his soul. Read how his feet traveled on the very brink of hell. Nowhere did God cover the record of that sin. It stands out, black and deadly and damning.

There was a preacher who lived in David's day. His name was Nathan. Nathan visited the king. He did not come to pay a social call or to talk church finance. He came to face David with a terrible law of God, the same law I am holding up to you now.

The old prophet pointed his finger at David and said, "Thou art the man." David had suggested that one of his subjects be made to repay fourfold for a stolen lamb, and he found himself sentenced in his own court. The harvest was really fourfold! Sometimes it is tenfold, often a hundredfold! Always it is manifold!

The reaping was not long in coming to David. His child, the fruitage of his illicit love, lay dying. David walked up and down, up and down the hallway outside that door! The nurses worked feverishly. "Spare the child," prayed David. "Take it out on me. I'm the guilty one. Let the child live!" He neither ate nor slept, so great was his anguish. But the child died, and the servants of the household were afraid to tell the king. They didn't know what he might do. The old preacher, no doubt, was present. He possibly prayed for David. And thus the first crop was in the barn! David's sin had found him out!

#### OTHER CROPS

This same David had a beautiful daughter named Tamar, attractive, vivacious, lovely. He had also a son by the name of Amnon. This son found stirring in his blood something from out of the past. Under the pretense of

being sick he lured his beautiful sister into his room and ravished her.

It took bold men to bear to David the message of this shame. Here was a sin like unto his own, and even more foul and deadly. This sin had come into his own palace. This tragedy was under his own roof.

David, no doubt, through the mist of his tears saw a woman who belonged to another. He remembered his lust, his surrender, his fall. He seemed to hear the cry of a dying man in the front-line trenches. "The chickens had come home to roost!" And no doubt the old preacher came to where David lay prostrate with his grief and prayed again that God would have mercy. He possibly put his hand upon David's heaving shoulder and said softly, "Poor David, the second crop is in the barn!"

David had another son, Absalom. Absalom hated Amnon for his crime against his sister. He bided his time and prepared against the day of opportunity. It came. Absalom gave a feast for his brethren. He saw to it that the lecherous Amnon drank heavily, and when he was drunken, Absalom beckoned servants to come up behind him and drive a dagger into his back.

Red was the carpet, and crimson were the drapes of the feasting hall. Men who had come close to the king in his suffering may have been the ones who carried to him the news that murder had found its way into his own house. One of his sons lay dead. Another of his sons was a killer.

As he tossed through the long, long night following that tragedy, I am sure that David could not get away from a picture of a soldier dying in the front line! I am rather certain that Nathan arrived sometime during that night. No doubt he sat with David in the dim light of the candle, while servants tiptoed and whispered. It was a starless night for David, even if the heavens were ablaze. It was a night when blood had taken tongue and talked with him. It was a night when the lips of death had whispered of the terrors that follow the violation of God's law.

Knowing preachers as we do, we think that Nathan must have knelt with David that night and piteously begged God to bind up the wound in the heart of the king. But the third crop had been gathered and was in the barn.

David was now an old man, and the load had been heavy. He was worn with repenting. His heart was broken with contrition. But he hadn't finished reaping. His son Absalom, in whom he so delighted, was his pride, the prince of his house. But Absalom was ambitious. He, too, could use a battlefield for his own personal advantage. So he seated himself at the gate and talked with the people. Gradually he won their love and loyalty away from his father to himself. He organized an insurrection and led a rebellion.

David found himself in his old age with the hand of his own boy lifted against him, seeking his life, and determined to usurp his throne. Only God could know David's anguish in those moments!

So David flees from his palace and deserts Jerusalem as Absalom triumphantly enters. The king becomes a hunted man in the wilderness. As the battle is joined, he has strange instructions for Joab, who leads his hosts: "Deal gently for my sake with the young man, even with Absalom."

At last the din of battle is over, and David sits waiting. Soon will come a courier with news of the results. David will know whether he is still king over Israel. He will soon have word that may determine whether he will die in the palace on his bed, or be executed by his own son. He sees dimly a man running, and before the messenger reaches him, he asks a question — the one question on his heart!


David does not ask if he is still king, if his armies have won the contest, if he shall have the privilege of going back to Jerusalem in triumph. No! His question is this: "Is the young man Absalom safe?" And when the fateful answer falls on his ears and he knows that the son of his innermost heart is dead, a rebel and a traitor, the old king cries: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

And the tottering old king again saw, no doubt, through his scalding tears, a soldier dying in the front line of

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the battle! We feel sure that Nathan was faithful to the last, and that he went along on that slow-moving, pathetic journey from the wilderness back to Jerusalem and the palace, praying constantly for the man whose fourth crop was in the barn!

### MORAL LAWS

To say that a God who thus vindicates His law is cruel is to say that the law of centrifugal force is unjust, and that the God who stands behind that law is a God of vengeance and wrath. If the law of centrifugal force is disobeyed, there is calamity beyond the ability of man to conceive. If we rebel against the law of gravity, we invite tragic consequences.

By splitting the atom a bomb was devised that wiped out whole cities. It is now contended by scientists that the splitting of the atom and the releasing of pent-up forces may annihilate humanity. But this is not God's ordained law, nor is His purpose thus fulfilled. The atom is the very foundation of God's universe. There are certain laws that God has ordained which control the energy, force, and power pent up in this tiny center of God's creative genius. The explosion comes with the breaking of law. The extermination of humanity, of which the scientists speak, is not possible if man will permit God to have his way with the atom.

Here is something that puny man had better learn well: To tamper with God's laws is deadly dangerous. God's laws in the physical realm are made to be broken only at our own risk. The danger signs are everywhere.

This is even more true within the moral realm. By the breaking of the laws of God in the moral universe, men are driven to suicide, to crimes beyond the contemplation of the most morbid, to disaster as terrible as though a planet dissolved. Of the laws that have to do with the spirit, with man's eternal soul, with the life that shall never cease, the same may be said with even more emphasis.

In God's vindication of laws that hold his physical, moral, and spiritual universe together some foolish sobbists try to find a God of heartless cruelty. Yet God became flesh and dwelt among us; He died upon the cross and con-

quered death within a borrowed tomb; He sent His Son; He came; He lives within men's hearts today — all in one tremendous effort to save man from eternal wreckage, the possibility of which is ever present in the violation of the laws of God.

Someone will say, "There's where I rest my case." The idea is that, after God's laws have been broken, repentance and faith may atone. By accepting Jesus Christ as Saviour and Lord, you avoid the consequences of your rebellion against God. Many are preaching that today. The Bible nowhere sustains it. Human experience disproves it.

No man can say: "Even as I have seen, the man who has had his eye shot out in a drunken brawl may have it put back into his head when he is converted." I thank God daily for his "amazing grace." His "never-dying love" is my eternal hope. Jesus can and does save to the uttermost all those who call upon him. Heaven will be populated by sinners saved by grace. But nowhere does the Book teach, or human experience justify a man in believing, that the harvest is wiped out at an altar of prayer.

### BOTH NEGATIVE AND POSITIVE

God has no law that does not work both ways. The "thou shalt not" of the Bible does not mean that God is interested alone in saving men from penalty. We have laws in America against many criminal practices. These laws say, "Thou shalt not." They prohibit. But their very prohibition signifies that there is a safe and blessed course. Many people object to the "negative" in Christianity. The negative is there because the positive is so important. God often says "no" for the very simple reason that all safety, peace, joy, and security lie within the boundaries of "yes."

"Reap the same!" "Even as I have seen," men do that very thing gloriously. If you plow the field of obedience to God and sow righteousness, you have the law of God to say that you shall reap the same. This is even true outside the grace of God.

It pays to tell the truth. It pays to be honest. It pays to be sober. It pays to be loyal to your own home. If I had decided to go to hell for eternity, I think I would have enough good sense

and balanced judgment to be decent while I live. It pays tremendously.

But when you add the grace of God to obedience of the law of God, your dividends mount for time and eternity. I believe I know the secret of the happiness and success of thousands of people. They sowed to the spirit!

In my youth I read over and over the story of Moses. I noticed that he deliberately chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. He turned down a throne, denied himself access to the treasure houses of Egypt, and became a shepherd, working for his father-in-law.

Worldly reasoning had discovered no such steps toward success. But the logic of Moses was sound. "He looked for a city which hath foundations, whose builder and maker is God." There was a richer storehouse than Egypt afforded. He was choosing between the seasonable pleasures of sin and an eternal recompense. His was the long look. Nor did God fail him. His name is written large in the history of mankind. And God himself was the undertaker when the body of this mighty leader of Israel was laid to rest upon the mountain.

The story has no ending. The reaping goes on. "Even as I have seen!"

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HARVEY H. SPRINGER

## SPRINGER'S UNDERTAKINGS

**BILLY SUNDAY** once said: "God often gets His men from strange places. He found Matthew collecting taxes, Luke working as a physician, Peter mending nets and Zacchaeus up a sycamore tree. All types of men are needed to reach all kinds of people."

Dr. Harvey H. Springer, who has much to show for his work, covering almost a quarter of a century in the Rocky Mountain area, came out of the saddle. He brought unique qualities and talents into the ministry which have been signally blessed.

The physical assets of the institutions and organizations he has established, are valued at close to a million dollars. These include a mammoth Church and Educational Building at Englewood (a suburb of Denver) Colorado, a Youth Camp complete with hotel facilities in the Rockies west of Denver, a Home for the Aged between Denver and Colorado Springs, the weekly *Western Voice* magazine, and other holdings.

But these things symbolize something that reaches much deeper and far beyond mere physical values. They reflect an action on spiritual levels, an

evangelistic passion for souls, a missionary vision, a desire on the part of the man to leave the world a little better than he found it.

Dr. Springer has lived a hard and rugged life. The word *fear* has no place in his vocabulary. He brought with him into the ministry the kind of contempt for danger that men develop from fighting the elements in the great open spaces. He has never tried to be anyone other than himself ... just plain cowboy Springer, boots, hat, flowing neckties, bright colored shirts and all!



**HARVEY SPRINGER** ran away from home at the age of 13 to do a full man's work as a cow hand. He landed in Cheyenne, Wyoming and went from there to Laramie, then back onto the range where men face death as a daily routine.

He roped and broke wild horses for ranchmen who sold them. The Bighorn Cattle and Land Company started out paying him \$30.00 a month, plus room and grub ... if it could be called "room," for he slept wherever night

overtook him, on the ground, in bunk houses. His pay was later increased to \$10.00 per horse captured and broken which, to say the least, is dangerous business!

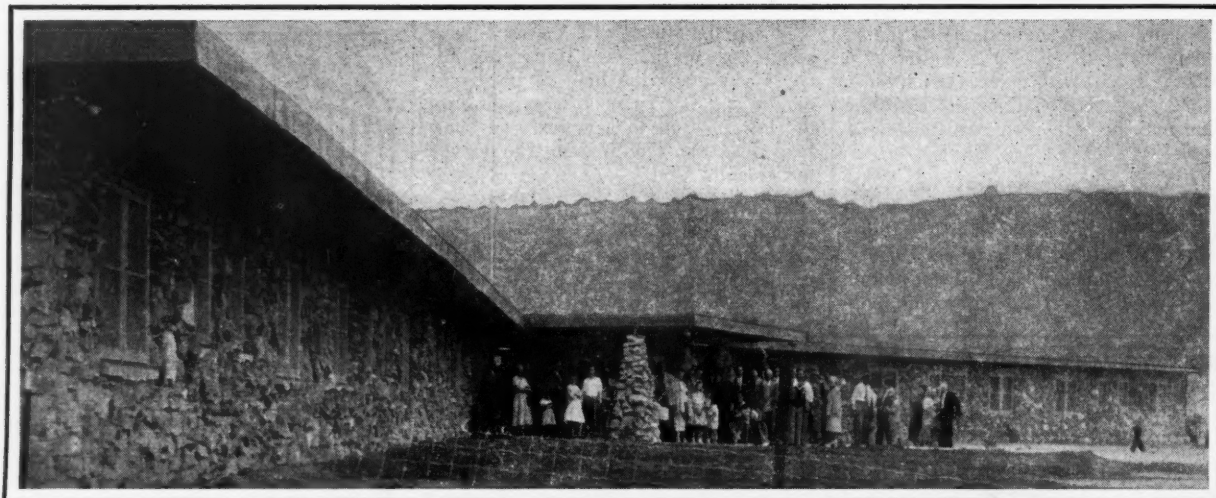
Men, earning their living this way, wandered from place to place, roaming plains and climbing mountains, in constant conflict with nature, meeting few people, singing cowboy songs under the canopy of heaven deep into the night. There were occasional hoedowns and shindigs, much liquor and the squandering of money laid aside.

Two men always went together. The winters found Springer working in weather 20 to 40 degrees below zero. He holed in for two years at Rabbit Ear Pass, on peaks averaging 13-thousand feet in height. He and his partner would alternate, fighting their way down to the village once a month for supplies — which meant that he made the trek once every 60 days.

On one such trip, he received a letter explaining that his mother was very sick. She had moved from Oklahoma to Denver. It took him 27 days, fighting blizzards, to reach her bedside.

After seven years in the saddle, he gave up the range, went into business, was very successful, destroyed everything he produced by drink, had an accident that put him in the hospital six weeks and on crutches more than a year, was soundly converted, went east to Bible School, later entered the evangelistic field in Texas and Oklahoma ... and returned with his wife and mother to Denver in the spring of 1934.

The Baptist Church of Englewood invited him to preach. The community had never witnessed anything like the response. People asked him to stay. Evangelistic commitments made this impossible, but he arranged to return later.



Silver State Home For Aged . . . Dedicated Sunday, June 12, 1955

In January 1936, he accepted the pastorate of the Church, bought a large piece of ground across the street and launched a building program of enormous proportions. The pulpit of the Englewood Baptist Tabernacle has since become one of the most famous in the Country. It has thrived on opposition.

Jews of the Denver area resented Dr. Springer's opposition to Communism in New Deal days when it was unpopular to attack the red menace. Leaders of the Anti-Defamation League, working with the Communist Party, organized to destroy him and his Church.

Pastor and congregation were given a baptism of fire. Walter Winchell lied into the radio one Sunday night that Dr. Springer would be picked up by the FBI the following Tuesday.

Members of the Communist Party started a riot in the vestibule of the Church during a worship service and when the Pastor tried to put it down he was arrested for disturbing the peace. He licked them in court, turned the tables and they were given fines.

Some of the good man's friends were amazed at the sources of his opposition. Torrey Johnson of Chicago, a Youth for Christ leader, released a blast against him through Anti-Defamation League channels which was published in Denver newspapers and read over the radio in a speech by the chairman of the Communist Party of Colorado (he is now in jail). The local Catholic Bishop also joined in the attack.

The notorious Kurt Singer, who boasted of being a member of Europe's "underground," was brought to Denver to organize and direct Dr. Springer's opposition. He became the big brain behind the assault. In an inflammatory speech delivered on the campus of Denver University, he spoke ominously of "Springer's liquidation."

The foregoing only touches the fringe of his opposition. But he has refused to let enemies divert him from developing a constructive program of far-reaching proportions. His capacity for hard work, reflected in the Gospel currents he has started flowing, amazes friends and enemies alike.

Young people come every summer from all parts of the United States to his Youth Camp in the Rockies, where wholesome recreation, good food and religious instruction are enjoyed (for descriptive literature address: Western Voice Publishers ... Englewood, Colorado).

A Home for the Aged, on which he and his associates have worked many months was dedicated last month, offer-

ing palatial surroundings and living conditions for those reaching the sunset of life.

Like Nehemiah of old, at work on

Jerusalem's wall, the *Voice Out of the Rockies* can say to all inhibitors, "I am doing a great work, so that I cannot come down."

## WICHITA'S RADIO SCANDAL

**THE DEFENDER HOUR** nightly and

Sunday morning broadcasts enjoy one of the largest (if not the largest) consistent listening audiences in the history of radio ... but paradoxical enough, it cannot be heard on any station in the city of its origin (Wichita, Kansas), due to a boycott now in its eighteenth year. Thirteen other Kansas stations carry the programs.

Anti-Defamation League Jewry is admittedly responsible for this flagrant violation of civil rights. The hypocrisy of the A.D.L.'s persistent pleas for civil liberty becomes patent, in the light of the Wichita situation.

Frank V. Webb, manager of station KFH, has, more than any other single individual, fronted for the Jews and spearheaded the attack upon the Defender Hour. Conspiratorial collaboration by officials of the various stations is well known over the city. Webb was until recently local head of the National Conference of Christians and Jews.

Two of the stations involved in the conspiracy (KFH and KANS) are now licking their wounds, wailing over the fact that their requests for TV Channel 3 in the Wichita area were turned down last month by the Federal Communications Commission and given to another company composed of independent business men.

This was a direct slap at Webb, who headed the group of witnesses testifying before the Commission in December, 1952. His station, KFH, was so confident it would be granted Channel 3 that he began training TV personnel immediately after returning from the hearings at Washington. While on the witness stand Webb was asked if he had ever refused to sell time to anyone. Thereupon, the United Press carried a dispatch (December 2, 1952) which contained the following:

### Kamp's Intelligence Report

Thirty-thousand words which cut to the core of subversive movements operating for the destruction of our Country ... by Joseph P. Kamp. The most complete exposure of the Jewish Anti-Defamation League so far published. One copy 30 cents; 5 copies \$1.00 or 100 copies \$15.00 (postpaid).

DEFENDERS  
Wichita, Kansas

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"Webb also testified that KFH had to refuse air time to an individual he did not identify, because it was afraid his statements might violate a station rule prohibiting 'unjust' attacks on other persons or groups."

Taking note of this report, Dr. Winrod immediately sent the following telegram to the Federal Communications Commission (December 3, 1952):

"According to December second United Press Dispatch quoted in Wichita Eagle Frank Webb manager KFH testified yesterday before TV hearings that he had refused to sell time to 'An individual he did not identify because he was afraid his statements might violate station rules' which was undoubtedly a reference to our repeated appeals during last fourteen years for purchase of time on Wichita stations for religious broadcasts. His charge that statements might be made embarrassing to station is negated by fact that we have used facilities of more than one hundred other stations during last fourteen years without single complaint, and further fact that we have repeatedly offered to submit scripts to Webb and all other Wichita stations as far in advance as desired. We charge and facts will support that Webb's attitude is part of conspiracy to violate our civil rights. Gerald B. Winrod."

Washington officials could not safely grant a TV Channel to a station that would conspire to destroy the civil rights of any individual or religious organization. The fact that Attorney Generals have refused to prosecute the stations does not mitigate their guilt for violating Section 51 of Title 18 of the Criminal Code of the United States Government which says:

"Conspiracy to injure persons in exercise of civil rights. If two or more persons conspire to injure, oppress, threaten, or intimidate any citizen in the free exercise or enjoyment of any right or privilege secured to him by the Constitution or laws of the United States, or because of his having so exercised the same, they shall be fined not more than \$5,000, or imprisoned not more than ten years, and shall, moreover, be thereafter ineligible to any office, or place of honor, profit, or trust created by the Constitution or laws of the United States."

# EDITORIALS

## ALCOHOL DESTROYS BRAIN CELLS

A MYSTERY FORCE called "factor X," which causes permanent destruction of brain cells affecting will power, is the one common denominator of all alcoholics, according to a Seattle psychiatrist who addressed the annual meeting of the American Medical Association at Atlantic City last month.

Dr. Frederick Lemere said that although every man has his own special reasons for drinking, the one major cause for alcoholism is factor X, meaning loss of control.

Speaking at a sectional conference on mental and nervous diseases, Dr. Lemere stated that loss of control in alcoholism stems partly from psychological and constitutional causes, "but is mostly due to changes in the brain cells" wrought by the drug.

Alcohol, he continued, really is a drug, which simply whittles away brain cells when consumed in large scale amounts. "Eventually," he explained, "any alcohol in the system will paralyze the remaining will power and judgment in alcoholics."

"Few alcoholics intend to drink to excess, but once alcohol is imbibed, they are left helpless to control their drinking. That part of the brain which tells them when to quit becomes anesthetized."

"That is why it is impossible for the alcoholic to drink moderately. Once control is lost, it is lost forever, because brain cells once lost are never replaced. The only way the alcoholic can control alcohol is through total and permanent abstinence."

Most heavy drinkers, Dr. Lemere explained, have a history of years of normal drinking before they gradually, but insidiously slip over the line into un-

controlled, pathological drinking. One drinker in 50 progresses from moderate, social drinking into confirmed alcoholism. Some persons resort to drink, he said, because they have no real problems, but have "exhausted all of life's adventures that can be obtained with money or success."

Drink is an escape for such people, because they have depleted their own inner resources and no longer know what to do with themselves.

"The pressure to continue drinking, whether it agrees with one or not, is terrific in our modern American culture," he said. "Drinking is fostered not only by social custom but also by advertising, movies, and television. The person who does not drink socially may be rejected by his associates as being odd or priggish."

The heavy drinker, he explained, seems to have a constitutional quirk in his physical reaction to alcohol. Some persons appear to have an inborn predisposition, perhaps hereditary, to the disease.

"It is in this area," he predicted, "that the greatest advances are likely to occur in the prevention of this disease. If those who are predisposed could be detected early, and educated regarding their innate susceptibility to alcoholism, the incidence of problem drinking might be materially reduced."

## ARABS AND JEWS

ONE DAY last month, the Archbishop of York (Dr. Cyril F. Garbett) declared there was "more hatred and bitterness" between Jews and Arabs than found anywhere else in the world "in such a confined space."

The high churchman made the comment in a diocesan letter.

"The Arab and the Jew despise each

other," the Archbishop said. "I came away with deep sympathy for the Arabs. A million of them are living in huge refugee camps with no hope for the future; their land has been taken from them and they are left homeless, landless and destitute."

"The mass of the Arabs had their settled homes and villages, many of them are as educated and cultured as any Westerner, but they have been expelled by force from their homes or have fled from them at the fear of massacre."

Dr. Garbett said the frontier between Israel and her Arab neighbors was "absurd and illogical."

"Sometimes it runs through a village, and any half-starved child who strayed into the State of Israel to pluck olives is liable to be shot by the outposts," he wrote.

"No doubt there are isolated raids by individual Arabs but the retaliation is terrible. A village may be bombed or wiped out by the military forces of Israel. Almost everywhere the general impression is that the Jews are anxious to provoke some incident which would give a pretext for retaliation on a large scale."

Dr. Garbett has from time to time incurred the displeasure of Zionist sympathizers by sharp criticisms of their cause. A year and a half ago he aroused controversy in the United States by writing that the Jewish vote in New York had paralyzed United Nations handling of the Israeli-Arab issue.

## SABOTEURS

APPROXIMATELY 2,000 Communist Party members, trained in sabotage, are employed in national defense plants according to a report released by federal intelligence agents on June 13th.

There is every reason to suppose that these tough and disciplined individuals

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(both men and women) would be in position to throw a large segment of industry into turmoil in the event of hostilities with the Soviet Union.

With the development of chemical and biochemical weapons and the potential menace of atomic devices as instruments of sabotage, this corps is in a position to cripple vital industrial areas for from three months to three years, according to Defense Department estimates.

*Legislation empowering the Government to discharge these potential saboteurs, in case of threatened war or invasion, has been blocked in Congress by a coalition of so-called liberal organizations and labor unions, spearheaded by Walter Reuther and the left wing "Americans for Democratic Action."*

Sponsor of the bill to curb this red program is Senator Butler of Maryland, who has held a series of hearings on the measure before a Senate Internal Security Sub-committee of the Judiciary Committee. He says that the Subcommittee probably would report the bill favorably.

But the measure is not expected to receive the approval of the full Judiciary Committee, headed by the left wing Senator Kilgore of Virginia. Any action next year during a Presidential campaign period on such a controversial measure is deemed unlikely.

According to FBI Director J. Edgar Hoover, the Communist Party has pushed a program of "colonization" in industrial plants which is steadily increasing the corps of saboteurs in the Nation's steel, automotive, chemical, electronics, communications and shipping industries. Communist members are being told to secure jobs in key industrial plants vital to national defense.

"I consider this program one of the most dangerous ever conducted by the Party," Mr. Hoover said.

Had the Eisenhower Administration permitted Senator McCarthy to continue his work, this threat to American safety would have been eliminated.

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## PETITIONS

**MYRON C. FAGAN**, National Director of the Cinema Educational Guild, is leading a crusade ... petitioning Congress to safeguard the United States against efforts by the United Nations to undermine American sovereignty.

He points out that "the Constitutional right of Petition is still untouched and untouchable" and offers to send blanks for signatures to persons requesting them. The goal is three million names for presentation to the Foreign Relations Committee of the United States Senate.

The deadline is July 30, 1955. His Committee hopes to finish the task for which it was appointed soon thereafter.

Mr. Fagan is well known as a playwright. He recounts efforts put forth to enlighten and arouse public opinion:

"In 1946 I wrote a play, *Thieves' Paradise*, in which I revealed that the United Nations had been concocted at Yalta by Alger Hiss and Molotov in collaboration with Stalin, Harry Hopkins, FDR, et al, and that the chief objective was to destroy the United States by transforming it into a Unit of a One-World Government.

"I outlined how it was to be done: through various 'treaties' such as 'Genocide,' and special agencies such as 'UNESCO.' I further revealed the secret agreements whereby Moscow was to have three votes to our one, and even more important, that the post of chief of the U.N. military secretariat was permanently to be held by a Moscow Red, so that all U.N. military or 'police actions' (such as Korea) would always be so directed as to give victory to Moscow.

"I wrote that play at the behest of Senator Vandenberg and other members of Congress who provided me with the documentary evidence for all my statements, many of which have since been confirmed by the Yalta papers. I wrote the play in such a manner as to

make it feasible for Stage, Screen, Radio and TV. But when we tried to get it produced we found all doors closed to us, including, of course, the press.

"In 1950, and ever since then, our News-Bulletins stressed that the Korean 'police action' was a Communist trap, masterminded by the U. N.'s Red military chiefs, Arkady Sobelov and Konstantin Zynchenko, as a result of which 143,000 of our boys were ambushed and maimed and slaughtered."

Proposed "treaties," pending before the Senate Foreign Relations Committee, are pictured as a dire threat to the American plan of Government. Mr. Fagan's Committee is accepting requests for Petition blanks at P. O. Box 46205 ... Cole Branch ... Hollywood 46, California.

## JOSHUA'S LONG DAY

**WE** HAVE recently read a very interesting book written in 1890 by Charles A. Totten, who was professor of military science in Yale University. In this book he gives a scientific vindication of the account of Joshua's Long Day, as recorded in the 10th chapter of the Book of Joshua, in which "The Sun and the Moon Stood Still," and also certifies its accompanying complement, "The turning back of the shadow on the dial of Ahaz," as recorded in the 38th chapter of Isaiah. As the result of several years of close calculation, Prof. Totten succeeded in identifying the conjunction of the sun and moon at which Joshua's Long Day occurred, which covered exactly 23 and 1/3 hours, instead of 24, and he shows that the turning back of the dial of Ahaz for an exact period of time, 10 degrees (40 minutes) was necessary in order that the Calendar of Time be correct.

—Dr. Stephen B. Williams  
Editor, Kingdom Herald

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# HOLY LAND TRAVELS

DR. J. F. RODRIGUEZ  
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**T**HE BIBLE becomes a new book to the Christian who tours the Holy Land. I found this to be the case last year. There are sites on every hand that confirm Scripture. Archaeology has made priceless contributions. Dr. Winrod has asked me to relate a few personal experiences. Despite the vicissitudes of history, places of major interest to the Christian have been preserved.

The first world war brought about a series of epoch-making changes. On December 9, 1917 the mayor of Jerusalem delivered a letter of surrender to the English General Shea. The Turkish Army retreated and its leaders gave as their reason, "To save the Holy Places from destruction by British guns." General Shea replied, "It's a lie. No English gun has been fired on Jerusalem."

General Allenby made formal entry into the city by horseback through the Jaffa Gate on December 11, 1917. His military occupation was succeeded by twenty-five years of British mandate inaugurated by the League of Nations. The system ended May 14, 1948 after a devastating attack promoted by the Zionists. More than a million Arabs were driven from their homes and property into refugee camps hurriedly improvised in various countries of the Middle East. The dividing of Palestine between Arabs and Jews, with a narrow strip separating the old and new Jerusalem, has produced a perilous situation.

## TEMPLE TO BAAL IN BAALBEK

Ancient Baal worship has left its mark on the Holy Land. A tour through the expansive ruins of Baalbek is an experience never to be forgotten. Several hours were not sufficient for me to do the place justice. This huge monument to paganism, located between Lebanon and Syria, helps one to appreciate Elijah's courage at Mount Carmel.

Baal was the supreme male divinity of the Canaanites and had a female counterpart called Ashtoreth. He was the original sun god, the principle and bearer of physical life and of the generating, propagating power of nature. Temples for worship purposes were erected on "high places." There were also "groves" in which all manner of sensual and immoral practices took place as religious rites.

Baal was variously worshipped at different times and in different places. We find that the Romans identified Baal on the one hand with the Olympian Zeus as the king of heaven, and also Saturn as the principle of order, unity and necessity of the organism of the world.

The worship of Baal is of very great antiquity. According to Numbers 22:41 it was established among the Moabites and their allies in the time of Moses. Numbers 25:3-18 and Deuteronomy 4:3 refer to him as Baal-peor through whom many people were seduced. Jezebel, a disreputable character, the daughter of a pagan Zidonian king, was a Baal worshipper. This heathen deity, a

figment of the human imagination, constantly competed with Jehovah God in Old Testament times.

The site has been identified with Baalgad of Joshua 11:17, "in the valley of Lebanon under Mount Hermon." Its vast area, now strewn with ruins produced by earthquakes and the ravages of time, was one of the wonders of the Mediterranean world. The elevation and great court are a maze of beauty.

Most imposing are the Temple of Bacchus, with its 52 foot columns and wonderful doorway, and the lofty Temple dedicated in later times to Jupiter-Hadad, six of whose 54 columns still stand 60 feet in height.

The remains of Baalbek are adequate to meet the demands of any history, and some of them may claim an antiquity equal to anything that even Egypt can boast. As previously noted, the place was in existence at the time of Joshua. Some of the construction has been associated with Solomon. Greek and Roman architectural touches were added later.

The most ancient portions of the ruins are the foundations on the north and west sides of the great temple. We observe that the first tier above ground consists of stones of different lengths, but all about 12 feet thick and the same width. Then over these are huge stones, 63 feet long, credited with being the largest blocks ever placed in a wall by man.

How such blocks were transported a mile over uneven ground to the temple, and hoisted to their position on its platform, remains an unsolved problem.

Moslems, who hate idols, have done what they could to deface and destroy the architectural and artistic beauties of Baalbek. But these ruins, of massive proportions, give a mute testimony to the tremendous power that Baal once wielded over the souls of men.

## DAMASCUS, GIFT OF THE ABANA

Damascus is credited with being the oldest city in the world. It is indebted to the Abana River for its importance and perpetuity. Another important factor is that the city lies at the border of the desert, situated on a natural east

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and west highway. Three great roads go forth from her — west, south and east.

The western, or southwestern road, travels by Galilee to the Levant and the Nile. The southern, which leaves the city by the "Gates of God," takes pilgrims to Mecca. The eastern is the road to Bagdad.

The Abana, which means "Cold Stream" to Arabs, rises near Baalbek in the high valley between the Lebanon and Anti-Lebanon Mountains. It flows southeast, tumbling through the gorge of Wadi Barada, watering golden fruit orchards along the banks, and divides into seven branches, which further subdivide. The stream eventually loses itself in the marshes of Bahret-el-Kibliyeh. It is mentioned in II Kings 5:12.

Josephus says that Damascus was founded by Uz, son of Aram. First mention of the city is in Genesis 14:15 in connection with an incident in the life of Abraham. In the time of David, "The Syrians of Damascus came to succor Hadadezer king of Zobah," with whom David was at war, according to II Samuel 8:5 and I Chronicles 18:5. The Syrians were defeated and David became master of the territory. Rezon was ruler of Damascus in the days of Solomon. I Kings 11:23-25.

Armies from the city defeated Israel during the reign of Jehoram. It was later leveled by the Assyrians but soon sprang to life again. Damascus is today one of the most beautiful and progressive cities of the Middle East.

The Christian tourist is shown the House of Ananias, described in the ninth chapter of Acts. Saul of Tarsus was taken there during his temporary blindness which resulted from the supernatural experience outside the city walls.

Equally interesting is the closed window through which the new convert was delivered to safety. "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after many days were fulfilled, the Jews took counsel to kill him: But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket." Acts 9:22-25.

#### FEW SAMARITANS LEFT

The city of our times known as Nablus is the Shechem of Old Testament fame. Abraham, on his first migration, pitched his tent and built an altar under the oak of Moreh at Shechem. It was then a Canaanitish community.

Jacob's Well is located there. I found

its water to be cool and refreshing. No Biblical knowledge exists concerning its origin. The description in the book of John, "Jacob, which gave us the well and drank thereof himself, and his children, and his cattle," is the statement of a Samaritan woman.

The real importance of the well is not its connection with Jacob but Jesus. No question exists as to the identification of this sacred and beneficent place. It is one of the few locations where one may feel sure of being in the very footsteps of the Master. We know of certainty that He drank there. Extensive excavations have been carried on in this area, including the restoration of a large and beautiful church, built in the early days of Christianity.

I was profoundly impressed to meet at Nablus some of the few Samaritans remaining alive in our generation. Their high priest told me that there are no more than 350 in existence at the present time. From other sources I learned that 200 might be considered more

nearly accurate. There are four priests and my conversation with them proved interesting and informative.

All the Samaritans in the world are huddled together at Nablus. They do not travel. What a pity that such a race, a member of which Christ went out of His way to call "good," should have become almost extinct! I am thinking about the story of the Good Samaritan.

The origin of these people is clearly recorded in Scripture. The cities of Israel were depopulated in B.C. 721 by the Assyrians. They remained in a desolate state until, in the words of II Kings 17:24, "The king of Assyria brought men from Babylon, and from Cutheh, and from Ava, and from Hamath, and from Sepharvian, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."

Thus the new colonists to Samaria were Assyrians by birth or subjugation. The king of Assyria also sent priests



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to teach these people "how they should fear the Lord." A gap occurs in their history until Judah, the southern kingdom, returns from Babylon.

A request made by the Samaritans to participate in the rebuilding of the Temple at Jerusalem was spurned. This kindled a feeling of bitterness between the two groups. The feud thus unhappily began, increased in intensity every passing year. Jesus took note of the situation in some of His discourses.

About B.C. 409 a man of priestly lineage named Manasseh quarreled with Nehemiah, left Jerusalem and moved north to settle in Samaria. The territory was then under the Persians, whose King Darius Nothus, gave Manasseh permission to erect a place of worship on Mount Gerizim. This new Temple is said to have been more magnificent than the one at Jerusalem. The passover service was introduced.

The Samaritans have from earliest times accepted only the Pentateuch as their Bible. The version which they use differs slightly from the five books of Moses as known to Christians. When I shook hands with the officiating priest upon leaving Nablus, it seemed to me that I was bidding adieu to a dying remnant.

## DOTHAN

I felt well rewarded for my visit to Dothan. The town is located about eleven miles north of Samaria. As in ancient times, this part of the Holy Land is known for its excellent pasture. I saw people watching their flocks the same as in the day of Joseph and his brethren. In Genesis 37:14-17 we find that they were drawn from Nablus to Dothan by the good grazing land.

It was a custom in those times to dig wells or cisterns in which to store precious water for use during the hot and dry seasons. There is a pleasing agree-

ment between the Genesis record and modern history regarding the caravan route which passes near Dothan connecting Gilead and Egypt. Along this route there came "a company of Ishmaelites from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Into the hands of these travelers Joseph was sold as a slave by his cruel and envious brethren. Prior to this act, the lad had been thrown into a well or cistern.

There is a well at Dothan known as "the pit of Joseph." An authority describes it as "the usual sort of pit or pond dug even now by Arabs and shepherds to get rain water, with sloping sides, perhaps ten feet deep."

Dothan is also famous as the residence of Elisha. A memorable event occurred there when the king of Syria sent horses, chariots and implements of war to take the prophet captive. "And when the servant of the man of God was risen early, and gone forth, behold a host compassed the city," and he cried out, "Alas, my master! how shall we do?" The position appeared desperate because the mound on which Elisha lived was completely surrounded.

Things seemed dark, but God was present to protect His own. The record says that "the mountain was full of horses and chariots of fire round about Elisha." This made it possible for the prophet to tell his servant: "Fear not: for they that be with us are more than they that be with them."

So it is with God's children at all times. However many or threatening the enemies, they have no reason to fear. This narrative seems to draw aside the veil which conceals the world of reality from physical sight and affords us a hasty glimpse of our invisible helpers. Thoughts like these coursed through my mind while at Dothan.

## THE DEAD SEA

After visiting the new Jericho, the Good Samaritan Inn, the Judean Mount of Temptation and other places of special interest, I had an opportunity to float "like a cork" in the Dead Sea. Josephus referred to this unique and astonishing body of water as the "asphalt Sea." Historians have called it the "Salt Sea" and the "Sea of the Plains." Arabs long ago named it "Lot's Sea." The earth's indentation at this point may have resulted from the atomic explosion that destroyed Sodom and Gomorrah.

The Dead Sea lies in the southern end of the Jordan valley, 1292 feet below sea level, 47 miles at its greatest length and 10 miles at its widest place. It covers 340 square miles and is 1300 feet at the deepest point so far sounded. The Jordan River and five smaller streams pour approximately 6-million tons of water into it daily. There is no outlet. The only relief is therefore by evaporation, often so great as to form heavy clouds. This causes the water to be extremely bitter.

The streams which feed the Dead Sea are unusually saline, flowing through nitrous soil and fed by sulphurous springs. Nature has been for ages pouring fabulous wealth into this mysterious reservoir. Men of science place its mineral value at the astronomical figure of a trillion and a half dollars. The rich chemical accumulations include potassium chloride, magnesium chloride, magnesium bromide and other values.

I found the water very nauseous to the taste and oily to the touch. The skin is left with a thick crust of salt when it dries. Tourists are impressed with its brilliancy. Its buoyancy is so great that the body does not sink when swimming.

The following description by Dr. William M. Thomson finds echo with me: "The water is perfectly clear and transparent. The taste is bitter and salty, far beyond that of the ocean. It acts upon the tongue and mouth like alum; smarts in the eye like camphor; produces a burning, pricking sensation; and it stiffens the hair much like pomatum. The water has a much greater specific gravity than the human body, and hence I did not sink lower than the arms when standing perpendicularly in it. There was a considerable breeze, yet the water lay perfectly calm and motionless."

The first reference to this body of water is found in Genesis 14:3, "All these were joined together in the vale of Siddim, which is the salt sea." I made no effort to put into words the feeling of awe and wonder that filled my soul as I stood beside this phenomenon of nature, for the reason that it would have been impossible.

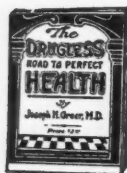
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# SIGNS OF SONSHIP

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*"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.*

**YOU** MAY be engaged in what is called church activities, but not be born again. You can make your body go to church, stand up and sit down at the direction of the preacher, open your mouth and sing, reach in your purse and give, and even go through the mechanical motion of water baptism; and yet, through it all, may have never been instated as a son of God.

But when a penitent soul acknowledges his sins to a righteous God, asks for pardon, and in faith accepts Christ as his personal Saviour, at once he is born again by the power of the Holy Spirit and becomes a child of God. He is now a new creation in Christ. This change of heart becomes a landmark in one's life. One is no longer motivated by purely selfish desires. The physical actions and appetites are now controlled by a mind which is God-conscious, whereas in times past it was fulfilling the desires of the flesh and of the carnal mind. Now one's whole being is pulsating with the life from above.

Are you born again? It is not enough to reply, "I belong to the church." Many nominal Christians have none of the marks which the Bible speaks of as signs of being born again. The first Epistle of John contains six distinct Signs of Sonship:

**I. THE PARAMOUNT MARK.** "Whosoever is born of God doth not commit sin." And again, "Whosoever is born of God sinneth not." The child

of God does not commit sin as a habit. In other words, the born-again person desires no more to disobey God wilfully. There was probably a time when he did not think whether his actions were sinful or not, and never felt grieved after doing evil. There was no quarrel between him and sin; they were friends.

A transformed life hates sin, flees from sin, fights against sin, but when accidentally tripped by our adversary, the devil, we groan and mourn under the burden of its presence. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Sin no longer pleases the child of God, but becomes an abominable thing which he hates.

I place this paramount mark before you. What does Scripture say about you? Are you an habitual and wilful sinner?

**II. THE MARK OF FAITH.** "Whosoever believeth that Jesus is the Christ, is born of God." Children of God believe something. They are not agnostics who neither affirm nor deny the existence of a personal Deity. The born-again man places his faith in Jesus Christ and believes that He is the divine Person appointed by God the Father for the purpose of pardoning and forgiving sin.

When the photo-electric drinking fountain first came into use, it was an object of considerable curiosity and comment. All you had to do was have faith enough to put your mouth in front of the faucet. The response was real, for the photo-electric eye saw you and offered water freely. God wants us to have the water of life, but our heads have to be bowed in faith and expectancy.

God's people have their fears and

doubts, and sometimes they may feel as if they have no faith at all, but ask them whether they are willing to place their faith in anything else but the finished work of Christ, and their reply will be, "A thousand times, no!"

Let me place this mark of faith before you and the question you should honestly ask yourself is: "Have I truly been born again?"

**III. THE MARK OF LOVE.** "We know that we have passed from death unto life, because we love the brethren." Love is the divine nature in its manifestation. "God is love," and this love is shed abroad in the hearts of the children of God. A man born again, should have a real love for all true disciples of Christ.

I think God has a special love for those who are of one mind with Himself. Jesus loved the worst of sinners and could weep over them; but He had a special love for those who became members of the family of God.

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embraced you, it should then be easy for you to love your brother in the faith, regardless of church affiliation.

The decision Moses made in the land of Egypt speaks to us of real brotherly love: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Let me ask you: does the mark of love point you out as one who is born from above?

**IV. THE MARK OF JUSTICE.** "Ye know that every one that doeth righteousness is born of him." The regenerate man is a holy man who follows justice in his religion and business. He abhors the practice of unrighteousness. His aim and desire is to love his neighbor, even though there have been some misunderstandings before he was a Christian.

It has been said: "Justification is God declaring the sinner righteous." The declarations of Scripture are clear on this subject. In Romans 3:24 we read: "Being justified freely by his grace through the redemption that is in Christ Jesus." Now that God officially declares the sinner to be justified on the ground of the finished work of Christ, it behooves us as children of God to practice righteousness and holiness, not expecting thereby to merit salvation but to practice justice; because we have been justified at an awful cost — the precious blood of Christ.

In spite of all shortcomings, the average disposition and bias of the Christian way is holy. His dealings are good and honest, his taste is morally clean, his habits are pure, and his desires pursue the path of justice. Even though the new born may sometimes feel so low that he questions whether he is a Christian at all, he will generally be able to say with old John Newton: "I am not what I ought to be, I am not what I used to be, I am not what I hope to be in another world, but still I am not what I once used to be, and by the grace of God, I am what I am."

Let us examine ourselves. Does the mark of justice point you out as one who has experienced the new birth?

**V. THE MARK OF SEPARATION.** "He that is begotten of God keepeth himself." True Christians are really careful of their behavior, not only to keep clear from sin, but also to keep clear of everything which may lead to it. In all probability there is no doctrine of Scripture more neglected and unpopular than the teaching of separation. The thing which counts is separation unto God. Separation unto God will automatically lead to separation from the world. The Christian is in the world, but the world should not be in him.

Let me remind you, evil is far more catching than good, just as disease is more infectious than health. Without much effort will the carnally minded person memorize some dirty poem or saying, whereas if he were to commit to memory one of the Psalms he would have to put forth considerable effort. Separation does not mean becoming abnormal or unnatural. It simply means to walk in the path of the Psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

**VI. THE VICTORY MARK.** "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

"V" is for Victory. Victorious Christian living is one of the greatest needs among God's people today. Born-again people will be overcomers because God has said so. They may stumble now and then, but will not remain down, nor be permanently defeated.

When one urges a child of God to give up some evil habit because it hinders his Christian testimony, and the man laments: "I have tried to give it up several times, but just can't," is it not reason enough that someone explain the way? Beloved, God has made provision and wants him to be an overcomer. "And this is the victory that overcometh the world, even our faith."

In my opinion a person acts and lives just about what he believes. The Apostle James says that as the body of man without the spirit is dead, so also faith

without works is dead. He therefore declares that the works we do prove the faith we possess. Martin Luther finally came to see his error, and wrote that, "We are saved by faith alone, but by a faith that is not alone."

The believer is an overcomer of his weakness because of the grace of Christ Jesus. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." For your own sake, stop struggling in your own strength, and admit to God your weakness. Stop trying yourself and trust Christ to give you the Victory.

I place the Victory mark before you. What does the Bible say about you?

I know there is a vast difference in the depth and distinctness of these marks among God's people. In some they are dim and rather feeble; while in others they are clear, bold, sharp, and unmistakable. It seldom happens that all are equally manifest in one and the same soul. All this I am ready to allow. But still, after every allowance, here we find boldly painted six distinct Signs of Sonship. Are You a Son?

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WHEN Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the Church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables and is vigorously throwing the inkstand at the Church. The inkstand is symbolical of literature, good or bad. It holds all the noble thoughts and all the base thoughts that are dipped out and spread upon the written or printed page.

—G. B. F. Hallock

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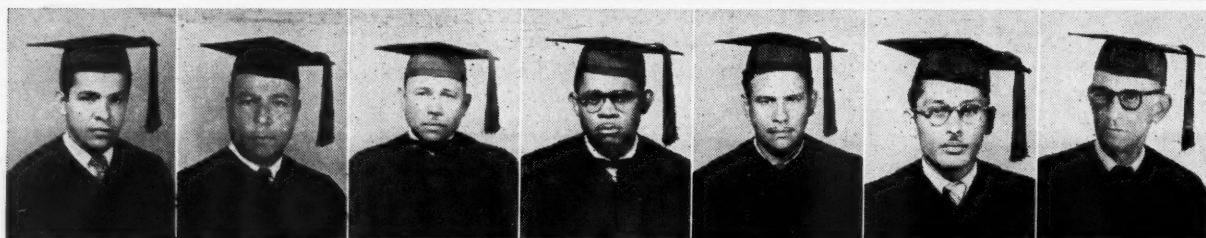
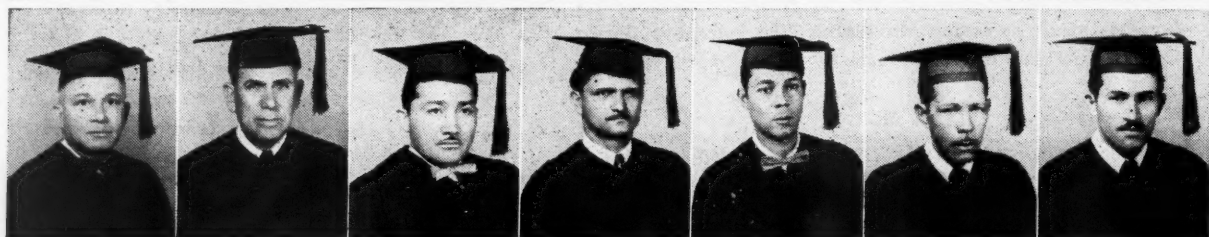
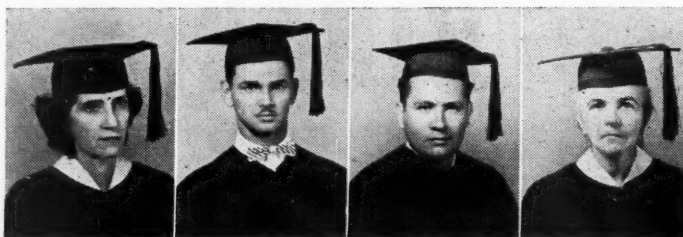
**R**EADERS of this magazine who by their prayers and offerings make possible the missionary work in the West Indies, will view with pleasure and pride the pictures appearing herewith. The Defenders Theological Seminary of Puerto Rico has rounded out another year, its tenth, with a graduating class of 36 ... nine ladies and 27 men. (The pictures of four members are missing from the accompanying group due to the fact that special summer school work was necessary for them to complete the prescribed course of study.

Commencement Week is always a stirring time on the mission field in Puerto Rico. It is a week of special services, inspiring programs, and a time of heart searching for graduates as their days of study draw to a close — a time for the presentation of awards and degrees, and the beginning of a life of fruitful service for many.

Dr. R. Botello-Alanis, Superintendent of Defender missionary work in Mexico, was the guest speaker this year.

A quarter of a century of toil has gone into the program which makes this report possible. It is not a small thing to lay a foundation for a mission field, develop it to the place where trained native Pastors become necessary to serve indigenous Churches. By decision of the Board of Trustees, the financial plan used in the past will be continued in the next school-year — whereby readers of this magazine may sponsor students of their own. Seminary operating costs average \$17.50 per student, each month. The person here at home

who agrees to contribute this amount, for nine consecutive months, is assigned a student and becomes a "Sponsor." Thirty-six Sponsors are happy this month over the graduation of their respective students.



# APPLES OF GOLD

**A** GOOD NAME is rather to be chosen than great riches.

—Proverbs.

Where the road is straight, don't look for a short cut.

—Irish.

Were we directed from Washington when to sow and when to reap, we should soon want bread.

—Thomas Jefferson.

To sin by silence when they should protest makes cowards of men.

—Abraham Lincoln.

Sinful is the perfumed preaching, trite teaching and thoughtless theology that does not make sin stink.

—W. B. Riley.

Ulcers sometimes result from mountain climbing over molehills.

Every day you hear of something new in medicine ... the latest is a new wonder drug that's so powerful you have to be in perfect health to take it.

—Herb Shriner.

Our doctor would never really operate unless it was necessary. He was just that way. If he didn't need the money, he wouldn't lay a hand on you!

—Herb Shriner.

I have one passion and that is Christ. He only.

—Count Zinzendorf.

No man cared for my soul.

—David.

You cannot purify the heart with mouth wash.

—Irvin Shatto.

Give attendance to reading.

—Paul.

You cannot be free when in debt.

—Brook Hallock.

The detractor may, and often does, pull down others, but by so doing he never, as he seems to suppose, elevates himself to their position. The most he can do is to tear from them the blessings which he cannot enjoy himself.

Deviation from either truth or duty is a downward path, and none can say where the descent will end.

—Tryon Edwards.

In general, mankind, since the improvement of cookery, eats twice as much as nature requires.

—Franklin.

Surmounted difficulties not only teach, but hearten us in our future struggles.

—Sharp.

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# BOOK REVIEWS

## BEHIND THE U.N. FRONT

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ning to represent the United States in the United Nations setup. Miss Widener's disclosures at this point are breathtaking. She plows up the underneath side, and brings startling and heretofore unpublished facts into focus. The last chapter of her book bears the title, "Summary," from which the following quotation is lifted:

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cover the sense of individual responsibility which always goes with individual right of moral decision. We are indeed wrapped up in one big bundle of life. What many others do affects us, not to mention the total national and community life which, like the air, constantly surrounds us and powerfully influences us. We easily dismiss or regard lightly even the necessity of moral judgment because our behavior is so much a matter of conforming. And so, when trouble arises and misfortunes befall us we blame our world, charging the war, the depression, or bungling politicians.

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#### HIGHLIGHTS OF ARCHAEOLOGY IN BIBLE LANDS

Dr. Fred H. Wight ... Published by Moody Press, cloth binding, 250 pages, price \$3.95.

ARCHAEOLOGY is the science of antiquities, or the study of relics of early races in order to understand the conditions under which they lived. Bible archaeology is confined to studies of discoveries in the Holy Land which have a direct bearing upon the Scriptures.

Dr. Wight finds in this comparative new science a valuable weapon for keeping enemies of Christ, Christianity and the Bible in line. The spade has exploded many charges originating with atheistic and modernistic sources. "The best answers to attacks of destructive critics are the excavators' finds in Bible lands," he says.



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#### THE SACRED TENTH

Dr. Henry Landsell ... Baker Book House, cloth binding, 660 pages, price \$5.60.

THE SUBTITLE of this ponderous tome is "Studies in Tithe-Giving Ancient and Modern." It comes as another in a series known as "The Co-operative Reprint Library" — an arrangement through which important books are brought back to life out of the past.

Nothing more exhaustive on the subject of tithing has ever been written. The Author was a noted traveler and honored curate in the Church of England.

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embraced you, it should then be easy for you to love your brother in the faith, regardless of church affiliation.

The decision Moses made in the land of Egypt speaks to us of real brotherly love: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Let me ask you: does the mark of love point you out as one who is born from above?

**IV. THE MARK OF JUSTICE.** "Ye know that every one that doeth righteousness is born of him." The regenerate man is a holy man who follows justice in his religion and business. He abhors the practice of unrighteousness. His aim and desire is to love his neighbor, even though there have been some misunderstandings before he was a Christian.

It has been said: "Justification is God declaring the sinner righteous." The declarations of Scripture are clear on this subject. In Romans 3:24 we read: "Being justified freely by his grace through the redemption that is in Christ Jesus." Now that God officially declares the sinner to be justified on the ground of the finished work of Christ, it behooves us as children of God to practice righteousness and holiness, not expecting thereby to merit salvation but to practice justice; because we have been justified at an awful cost — the precious blood of Christ.

In spite of all shortcomings, the average disposition and bias of the Christian way is holy. His dealings are good and honest, his taste is morally clean, his habits are pure, and his desires pursue the path of justice. Even though the new born may sometimes feel so low that he questions whether he is a Christian at all, he will generally be able to say with old John Newton: "I am not what I ought to be, I am not what I used to be, I am not what I hope to be in another world, but still I am not what I once used to be, and by the grace of God, I am what I am."

Let us examine ourselves. Does the mark of justice point you out as one who has experienced the new birth?

**V. THE MARK OF SEPARATION.** "He that is begotten of God keepeth himself." True Christians are really careful of their behavior, not only to keep clear from sin, but also to keep clear of everything which may lead to it. In all probability there is no doctrine of Scripture more neglected and unpopular than the teaching of separation. The thing which counts is separation unto God. Separation unto God will automatically lead to separation from the world. The Christian is in the world, but the world should not be in him.

Let me remind you, evil is far more catching than good, just as disease is more infectious than health. Without much effort will the carnally minded person memorize some dirty poem or saying, whereas if he were to commit to memory one of the Psalms he would have to put forth considerable effort. Separation does not mean becoming abnormal or unnatural. It simply means to walk in the path of the Psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

**VI. THE VICTORY MARK.** "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

"V" is for Victory. Victorious Christian living is one of the greatest needs among God's people today. Born-again people will be overcomers because God has said so. They may stumble now and then, but will not remain down, nor be permanently defeated.

When one urges a child of God to give up some evil habit because it hinders his Christian testimony, and the man laments: "I have tried to give it up several times, but just can't," is it not reason enough that someone explain the way? Beloved, God has made provision and wants him to be an overcomer. "And this is the victory that overcometh the world, even our faith."

In my opinion a person acts and lives just about what he believes. The Apostle James says that as the body of man without the spirit is dead, so also faith

without works is dead. He therefore declares that the works we do prove the faith we possess. Martin Luther finally came to see his error, and wrote that, "We are saved by faith alone, but by a faith that is not alone."

The believer is an overcomer of his weakness because of the grace of Christ Jesus. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." For your own sake, stop struggling in your own strength, and admit to God your weakness. Stop trying yourself and trust Christ to give you the Victory.

I place the Victory mark before you. What does the Bible say about you?

I know there is a vast difference in the depth and distinctness of these marks among God's people. In some they are dim and rather feeble; while in others they are clear, bold, sharp, and unmistakable. It seldom happens that all are equally manifest in one and the same soul. All this I am ready to allow. But still, after every allowance, here we find boldly painted six distinct Signs of Sonship. Are You a Son?

### LUTHER'S INKSTAND

WHEN Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the Church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables and is vigorously throwing the inkstand at the Church. The inkstand is symbolical of literature, good or bad. It holds all the noble thoughts and all the base thoughts that are dipped out and spread upon the written or printed page.

—G. B. F. Hallock

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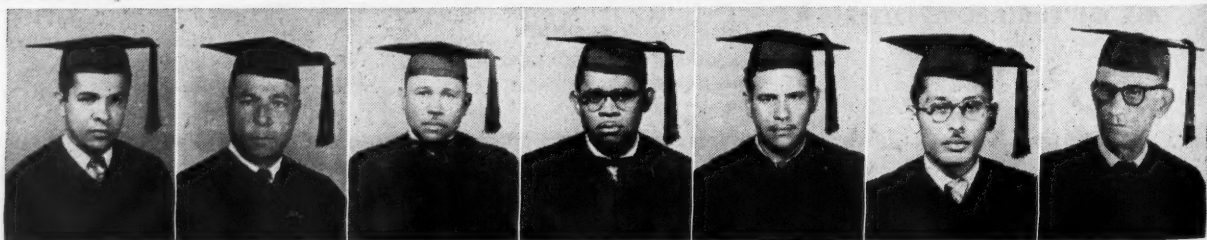
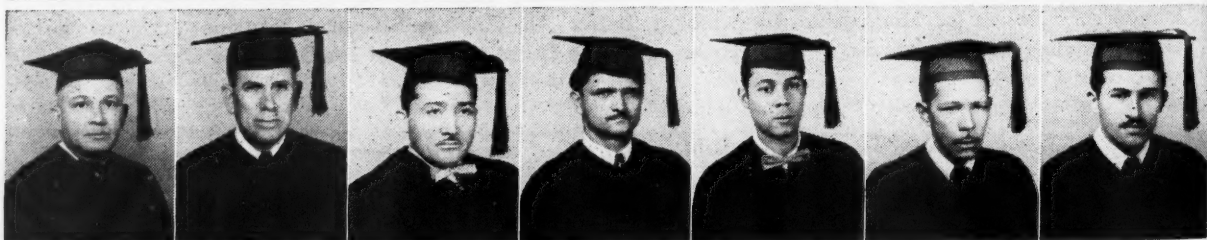
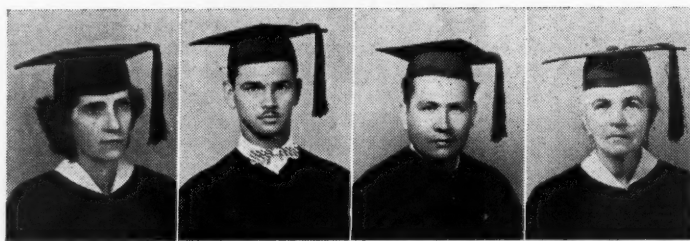
**R**EADERS of this magazine who by their prayers and offerings make possible the missionary work in the West Indies, will view with pleasure and pride the pictures appearing herewith. The Defenders Theological Seminary of Puerto Rico has rounded out another year, its tenth, with a graduating class of 36 ... nine ladies and 27 men. (The pictures of four members are missing from the accompanying group due to the fact that special summer school work was necessary for them to complete the prescribed course of study.

Commencement Week is always a stirring time on the mission field in Puerto Rico. It is a week of special services, inspiring programs, and a time of heart searching for graduates as their days of study draw to a close — a time for the presentation of awards and degrees, and the beginning of a life of fruitful service for many.

Dr. R. Botello-Alanis, Superintendent of Defender missionary work in Mexico, was the guest speaker this year.

A quarter of a century of toil has gone into the program which makes this report possible. It is not a small thing to lay a foundation for a mission field, develop it to the place where trained native Pastors become necessary to serve indigenous Churches. By decision of the Board of Trustees, the financial plan used in the past will be continued in the next school-year — whereby readers of this magazine may sponsor students of their own. Seminary operating costs average \$17.50 per student, each month. The person here at home

who agrees to contribute this amount, for nine consecutive months, is assigned a student and becomes a "Sponsor." Thirty-six Sponsors are happy this month over the graduation of their respective students.



# APPLES OF GOLD

A GOOD NAME is rather to be chosen than great riches.

—Proverbs.

Where the road is straight, don't look for a short cut.

—Irish.

Were we directed from Washington when to sow and when to reap, we should soon want bread.

—Thomas Jefferson.

To sin by silence when they should protest makes cowards of men.

—Abraham Lincoln.

Sinful is the perfumed preaching, trite teaching and thoughtless theology that does not make sin stink.

—W. B. Riley.

Ulcers sometimes result from mountain climbing over molehills.

Every day you hear of something new in medicine ... the latest is a new wonder drug that's so powerful you have to be in perfect health to take it.

—Herb Shriner.

Our doctor would never really operate unless it was necessary. He was just that way. If he didn't need the money, he wouldn't lay a hand on you!

—Herb Shriner.

I have one passion and that is Christ. He only.

—Count Zinzendorf.

No man cared for my soul.

—David.

You cannot purify the heart with mouth wash.

—Irvin Shatto.

Give attendance to reading.

—Paul.

You cannot be free when in debt.

—Brook Hallock.

The detractor may, and often does, pull down others, but by so doing he never, as he seems to suppose, elevates himself to their position. The most he can do is to tear from them the blessings which he cannot enjoy himself.

Deviation from either truth or duty is a downward path, and none can say where the descent will end.

—Tryon Edwards.

In general, mankind, since the improvement of cookery, eats twice as much as nature requires.

—Franklin.

Surmounted difficulties not only teach, but hearten us in our future struggles.

—Sharp.

It cannot be too often repeated that it is not helps, but obstacles, not facilities, but difficulties that make men.

—W. Mathews.

What we hope ever to do with ease, we must learn first to do with diligence.

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Who makes quick use of the moment, is a genius of prudence.

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After a spirit of discernment, the next rarest things in the world are diamonds and pearls.

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## MODERN ILLUSTRATIONS FOR SPEAKERS

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Dr. Fred H. Wight ... Published by Moody Press, cloth binding, 250 pages, price \$3.95.

ARCHAEOLOGY is the science of antiquities, or the study of relics of early races in order to understand the conditions under which they lived. Bible archaeology is confined to studies of discoveries in the Holy Land which have a direct bearing upon the Scriptures.

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One nice thing about this book is its readability. The language is graphic and in places almost racy. Dr. Wight knows how to put words together and construct sentences and paragraphs to keep the reader at ease. He has sorted through a vast amount of material and selected the excavations believed to be of most interest to the Bible-believing student.

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#### THE SACRED TENTH

Dr. Henry Landsell ... Baker Book House, cloth binding, 660 pages, price \$5.60.

THE SUBTITLE of this ponderous tome is "Studies in Tithe-Giving Ancient and Modern." It comes as another in a series known as "The Co-operative Reprint Library" — an arrangement through which important books are brought back to life out of the past.

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Dr. Landsell devoted the first four chapters of his book to tithing among the ancient Egyptians, Babylonians, Persians, Phoenicians, Arabians, Greeks and Romans. The next four to the Patriarchal and Mosaic periods starting with Cain and Abel, concluding with the introduction of the Law.

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# SUNDAY SCHOOL

## LESSON NUMBER ONE

July 17, 1955  
**EZEKIEL'S UNIQUE MINISTRY**  
 II Kings 24:8-16;  
 Ezekiel 1:1-3; 18:30-32

**MEMORY TEXT:** "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezekiel 18:30.

The general plan and pattern of the lesson is as follows:

- Ezekiel included with those deported to Babylon. II Kings 24:8-15.
- Ezekiel called to a prophetic and evangelistic ministry while in exile. Ezekiel 1:1-3.
- Ezekiel encourages and lifts the spirits of his people. Ezekiel 11:14-20.
- Ezekiel calls for individual repentance. Ezekiel 18:30-32.

### (1) THE KEY WORD OF THE LESSON IS "VESSELS."

The last king to rule over Judah was Jehoiachin who, coming to the throne when 18 years of age, exercised sovereignty only three months when he was snatched away by Nebuchadnezzar's forces and deported to Babylon. The Temple, built by Solomon and repaired from time to time, became the center around which a system of true worship was woven.

In periods of apostasy, the Temple would fall into disuse. In times of revival and renaissance, it would be restored. The physical condition of the edifice became an index to the spiritual state of the people.

Precious vessels, placed there in the days of Solomon, were taken by the Babylonian raiders. The list appears in Jeremiah 52:17-23. These objects of worship were later profaned at Belshazzar's feast, according to the fifth chapter of Daniel. After 70 years, King Cyrus permitted them to be returned to Jerusalem in the custody of Ezra, for the rebuilding of the Temple (see Ezra 1:7-11). They were important for symbolic reasons. Without them, there could

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be no real Temple worship. This explains the prominent place given them in Old Testament Scripture.

The leaders of Judah were among the first deported to Babylon... mighty men of valor, craftsmen, smiths, the king, his mother and nobles of the court. Joseph Hammond says: "It was an Oriental practice to weaken the State by a deportation of all the stronger elements of its population. None remained save the poorest sort of people of the land."

### (2) THE KEY VERSE IS EZEKIEL 18:31.

"Cast away from you all your transgressions... make you a new heart and a new spirit: for why will ye die?"

Very little is known about Ezekiel. The few available facts are gleaned from his book. Neither his contemporary, Jeremiah, nor the writers of II Kings and II Chronicles refer to him. He was among the captives taken by the Babylonians but did not come into prominence until the exile. Hence the term so frequently associated with his name, "prophet of the exile."

Ezekiel was a member of a community of exiles who settled on the banks of the Chebar, a river in Babylonia. His call to the prophetic office came "in the fifth year of King Jehoiachin's captivity." (Ezekiel 1:2) He was mar-

ried, had a house of his own in the exile and lost his wife by a sudden and unforeseen stroke. (Ezekiel 8:1) He commanded great respect.

The People's Bible Encyclopedia says: "Ezekiel is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry."

To Ezekiel goes credit for the preservation of Temple worship during the exile. He kept a knowledge of it alive in the hearts and minds of the captives.

"Ezekiel was a gifted, highly imaginative, and yet frankly objective writer. He was the earliest to use the colorful symbolisms of the apocalyptic writings such as Daniel and Revelation."—Broadman Comments.

### (3) THE KEY FACT: INDIVIDUAL REPENTANCE A NECESSITY.

One theme runs through Ezekiel's writings, namely, the necessity of the individual keeping his heart right with God. Several things were responsible for the disaster which had befallen his people.

Ancestors of Ezekiel's generation had made serious mistakes and committed grievous sins. The King and members of his court, then in captivity, had done wrong. But no matter who was responsible, past or present, the individual could repent and turn from his transgressions.

Twice in the eighteenth chapter of his book (verses 4 & 20), the prophet declared: "the soul that sinneth, it shall die." Not the behavior of one's ancestors, not the good and evil things done in the past... but one's own, personal, present standing before God is what counts!

And so, during a period of great sorrow, oppression and disaster, a man of God kept the conscience of his people alive and active by faithful preaching.

A well known writer gives this phase of the Sunday School lesson the following current application:

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cover the sense of individual responsibility which always goes with individual right of moral decision. We are indeed wrapped up in one big bundle of life. What many others do affects us, not to mention the total national and community life which, like the air, constantly surrounds us and powerfully influences us. We easily dismiss or regard lightly even the necessity of moral judgment because our behavior is so much a matter of conforming. And so, when trouble arises and misfortunes befall us we blame our world, charging the war, the depression, or bungling politicians.

"We need the invigorating stimulus which comes with realizing deeply that, we may choose to repent and trust God and that we are responsible."

#### LESSON NUMBER TWO

July 24, 1955  
**JEREMIAH WAS THERE**  
II Kings 24:20; 25:1-21;  
Jeremiah 38

**MEMORY TEXT:** "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

The general plan and pattern of the lesson is as follows:

- A. A nation morally and spiritually sick, besieged and overthrown. II Kings 24:20 to 25:2.
- B. Jeremiah's warning rejected. Jeremiah 38:3.
- C. Jeremiah falsely accused of sedition and persecuted. Jeremiah 38:4-10.
- D. Jeremiah's position finally vindicated. Jeremiah 38:28.

#### (1) THE KEY WORD OF THE LESSON IS "JEREMIAH."

There is always an underlying cause for a collapse — whether it be a nation, a building, a family or something else. Interested persons try to locate the reason.

Today's lesson deals with the complete collapse of a nation, a government that had successfully resisted internal and external pressures over a long period of time. What happened? What was the basic cause of the tragedy?

There were immediate and apparent reasons. The Babylonians had developed superior arms. Selfish, shortsighted and incompetent leaders were in charge of Judah's government. The King lacked courage. There were economic disorders and political corruption. But these were only symptom manifestations of a deep seated disease that was gnawing at the nation's vital organs,

Judah fell morally and religiously, before she fell physically. Good people will always produce good leaders. The opposite is also true. Apostasy, idolatry and lack of appreciation for moral values, weakened the masses and caused them to sink to low levels — and leaders were naturally chosen from the same quagmires.

Jeremiah knew what was best for his nation, but the plan which he submitted was rejected. His reform message fell on deaf ears. Judah had lost her soul. She crossed the deadline and was alienated from God. This fact sealed her fate.

#### (2) THE KEY VERSE IS JEREMIAH 38:19.

"And Zedekiah the king said unto Jeremiah, I am afraid of the Jews."

When the youthful Jehoiachin was carried off to Babylon, Nebuchadnezzar placed Zedekiah on the throne of Judah as a puppet. This occurred in B. C. 597. Agitation soon began to develop throughout the vast Babylonian empire. Syria was particularly active in trying to throw off the yoke. Under these circumstances, "Zedekiah rebelled against the king of Babylon."

The first overt act of rebellion was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity toward Babylon. Jeremiah had begged, pleaded, shouted, denounced and done everything possible to avoid this action. His foresight got him into serious trouble.

Zedekiah wanted to follow the prophet's advice, but was surrounded by Jews who pressured him into making the wrong decision. He admitted: "I am afraid of the Jews." His was not the last government to be contaminated by this evil influence!

The Jews hated Jeremiah and accused him of sedition. The charge was false and preposterous but they made it stick. Their demand for his death was accompanied with the charge that, "This man seeketh not the welfare of this people, but the hurt."

The faithful prophet was thrown into a dungeon, perhaps a well or cistern. He would have perished but for the efforts of an Ethiopian, an official of the government, who gained permission from the King to lift the victim out of the mire.

#### (3) THE KEY FACT: IT IS NOT SAFE TO DISOBEY GOD.

The voice of Jeremiah was the voice of God to his generation. This fact emphasizes the great importance of the prophetic office.

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Exactly as Jeremiah anticipated, the Babylonians struck like lightning. Their armies came against Jerusalem. The siege progressed slowly, surely and methodically. Finally, due to persistent attacks from the outside and famine conditions on the inside, the city was reduced to its last extremity. After 16 dreadful months, the catastrophe arrived.

Zedekiah fled, but was betrayed by some Jews who had deserted to the enemy. After his capture, he and his sons were taken to army headquarters of the Babylonians at Riblah.

There Zedekiah's sons were slain before him, after which his own eyes were burned out. He was fastened by chains and taken to Babylon like a caged animal.

And the record says: "So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken."

#### LESSON NUMBER THREE

July 31, 1955  
AN UNFAITHFUL REMNANT  
II Kings 25:10-12;  
Jeremiah. Chapters 40 to 44

**MEMORY TEXT:** "When thou vowest a vow unto God, defer not to pay it." Ecclesiastes 5:4.

The general plan and pattern of the lesson is as follows:

- A group left behind in Judah after the destruction of Jerusalem. II Kings 25:10-12.
- Jeremiah's message to the remnant. Jeremiah 42.
- A rebellious remnant. Jeremiah 43:2-7.
- Jeremiah condemns their idolatry. Jeremiah 44.

#### (1) THE KEY WORD OF THE LESSON IS "REMNANT."

The armies of Babylonia came against Judah in 598 B.C. To keep Jerusalem from being destroyed, young king Jehoiachin, with approximately 8,000 soldiers and government officials, went

out to meet the invaders for the purpose of effecting a surrender. They were taken into captivity. Ezekiel, who was included in the group, became a mighty preacher during the exile.

Nebuchadnezzar placed Zedekiah on the throne and Judah became a vassal state. Egypt and Babylon were then enemies, and Zedekiah (contrary to the advice of Jeremiah) took up cudgels for the former. Thereupon the armies of Babylon attacked Jerusalem, destroyed the city and carried out one of the most sadistic slaughters of ancient times.

Most of the people of Judah who remained alive were taken prisoner. Only a small group was allowed to stay behind. "The captain of the guard left of the poor of the land to be vine-dressers and husbandmen." (II Kings 25:12)

When the smoke of battle cleared away, Jeremiah enjoyed good standing with those in charge of the Babylonian occupation. "The captain of the guard took Jeremiah, and said unto him ... behold, I loose thee this day from the chains which were upon thine hand." (Jeremiah 40:4)

Jeremiah was given the choice of going to Babylon assured of a luxurious existence, or remaining in Judah with the remnant. He chose the latter.

#### (2) THE KEY VERSE IS JEREMIAH 44:16.

"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee."

These daring and defiant words were spoken by the leaders of the remnant when deliberately breaking a vow made with Jehovah God through Jeremiah. The background to the tragic event may be summarized briefly as follows:

Captain Johanan, speaking for the people, voiced the request to the prophet: "Pray for us ... that the Lord thy God shew us the way wherein we may walk, and the thing that we may

do." The prophet agreed to pray and seek the mind of God.

Thereupon, the leaders made this far-reaching commitment: "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God." Ten days later, Jeremiah reassembled the people to deliver the inspired message. They were ordered to remain in Judah. The public response was such as to confirm all of the prophet's misgivings.

The leaders completely reversed themselves. They defended pagan idolatry and openly accepted "the queen of heaven." (Jeremiah 44:17) in preference to Jehovah God. This term applied to Semiramis, the wife of Nimrod, who established a false religious system, headed by a pagan priesthood during the days of the Babel builders.

(The pagan program survived the wear and tear of the centuries, later manifesting as Diana worship, Acts chapter 19, even producing certain blemishes on Christianity noted today.)

#### (3) THE KEY FACT: "IT IS A MISTAKE TO DEFY GOD."

Instead of remaining in Judah as Jeremiah instructed, the remnant migrated to Egypt. In due time, they completed the two hundred mile journey and settled at a place called Tahpanhes in Goshen near the eastern border of Egypt. Jeremiah was in the group.

One of his first acts, perhaps motivated by contempt for the decision of the people, was to put "great stones" in place, saying that Babylonian soldiers would eventually attack. At that fatal hour, their monarch would "set his throne upon these stones ... and spread his royal pavilion over them." Thereafter, he would kill and take captives.

True to this prophecy, judgment struck like lightning in the year 568 B.C. Nebuchadnezzar invaded Egypt, defeating Amasis, the ruling Pharaoh. The transplanted remnant suffered for its sins as the prophet had warned.

This serves to remind us that man is a free moral agent. He has power to say yes ... and power to say no. He can accept or reject.

God will never unhang a human being on the inside, and rob him of his capacity of choice. It is a mistake, the greatest of all mistakes, to deliberately and knowingly defy the Infinite Will.

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## LESSON NUMBER FOUR

August 7, 1955  
STRANGERS AWAY  
FROM HOME

Psalms 137:1-6;  
Jeremiah 29:1-14; Daniel 3

**MEMORY TEXT:** "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:17-18.

The general plan and pattern of the lesson is as follows:

- A group of people far from home wish to return. Psalm 137:1-6.
- They receive a letter containing practical advice. Jeremiah 29:1-14.
- Members of their group refuse to embrace a false religious system. Daniel 3:1-23.
- No child of God ever suffers alone. Daniel 3:24-25.

### (1) THE KEY WORD OF THE LESSON IS "WEPT."

A short historical review will help bring the facts of today's lesson into focus: David cemented twelve nomad tribes into a union. His son Solomon introduced Temple worship as the highest expression of religious sentiments then existing. The nation divided under his reign — ten tribes settling in the North known as Israel, two in the South becoming Judah.

The present series of lessons is concerned with centuries of Judah's history, including many rebellions against God, accompanied by reform movements, preaching and predictions on the part of prophets ... culminating in the overthrow of the kingdom in 598 B.C. by the Babylonians. A shadow of a government was permitted to continue, subservient to Babylon, with Zedekiah as a figurehead ruler.

There were two attacks: the first in 598 B.C. against Jehoiachin; the second in 587 B.C. against Zedekiah. Captives were taken to Babylon on both occasions.

Today's lesson is concerned with the problems, the emotional state and religious status of the first group. Ezekiel is with them. Jeremiah remained behind in Judah and wrote the letter now under consideration.

The writer of Psalm 137 was among the captives. He expresses the deep feelings of those who are thinking of home and hearth, wishing to return. In their new environment, they have plen-

ty of time to think and repent of sins committed. There is an element of self-condemnation and remorse in their prose. The record says, they "wept."

### (2) THE KEY VERSE IS JEREMIAH 29:1.

"Now these are the words of the letter that Jeremiah the prophet sent ..."

Jeremiah possessed a deep insight into human nature. He was a man of moderation, willing to make temporary adjustments in the interests of long range planning. Knowing that his people, then living far from home, would be there a long time (70 years), he gave them some very practical and useful advice.

Jeremiah begins his letter by showing the exiles that it was God who had caused them to be carried captive to Babylon. As it was His doing, therefore, for their good, instead of keeping their money in a portable form to be ready to take back with them to Judaea, they were to invest it in houses and land, and make every preparation for a lengthened stay.

### (3) THE KEY FACT: "NO CHILD OF GOD EVER SUFFERS ALONE."

Shadrach, Meshach and Abed-nego demonstrated rare courage. The three were thrown into the fiery furnace. But, looking into the flames, the soldiers saw a fourth.

Nebuchadnezzar, watching the performance, said with amazement: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

This was Christ in His pre-existent state. The lads were rescued without their garments even being singed. It is a comforting fact that no Christian ever suffers alone. See Hebrews 4:15.

A cultured Christian lady passed through a very embarrassing experience in which she was subjected to all manner of insulting ridicule by certain women friends at a social gathering in polite society. They did not spare her feelings but sought to cut her to the very heart by making ungracious remarks regarding her profession as a Christian.

When the ordeal was over and she begged to excuse herself from the company where her presence was not appreciated, a friend asked how she was able to suffer through the conversation without becoming the least bit upset or angry. She answered: "There were two of us." No Christian ever suffers alone.

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